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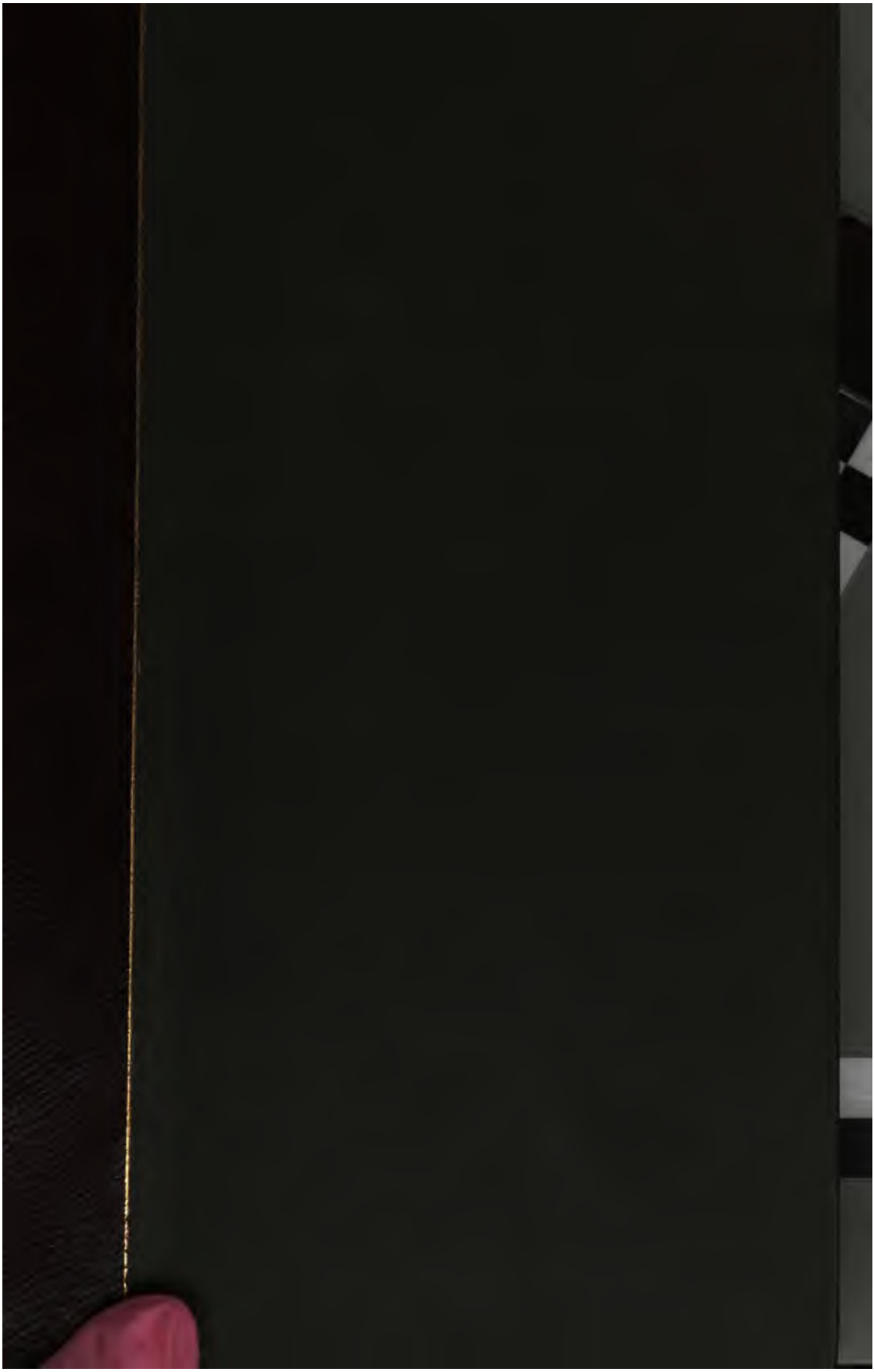
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The Scottish Text Society

CATHOLIC TRACTATES

OF THE

SIXTEENTH CENTURY

CATHOLIC TRACTATES

OF THE

SIXTEENTH CENTURY

1573–1600

TYRIE'S REFUTATION, 1573
HAY'S DEMANDES, 1580
HAMILTON'S CATHOLIK TRAICTISE, 1581
BURNE'S DISPUTATION, 1581
CANISIUS' CATECHISM, 1588
HAMILTON'S FACILE TRAICTISE, 1600
ANE SCHORT CATHOLIK CONFESSION, MS.

SELECTIONS

EDITED, WITH INTRODUCTION AND GLOSSARY,

BY

THOMAS GRAVES LAW, LL.D.

Printed for the Society by

WILLIAM BLACKWOOD AND SONS

EDINBURGH AND LONDON

1901

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INTRODUCTION

THE controversial and catechetical tracts written by Scottish Roman Catholics and issued from foreign presses during the reign of James VI. cannot claim to take rank as classics of the language. They cannot be compared from a literary point of view with the famous catechism set forth by the authority of Archbishop Hamilton in 1552; nor do they possess the idiomatic vigour or historic interest which distinguish the writings of Ninian Winzet, or, in a less degree, of Quintine Kennedy, composed in the heat of the Reformation struggle. Yet these curious tracts cannot be passed over in any complete survey of the Scottish literature of the sixteenth century. When the vernacular literature, in the hands of the dominant ecclesiastical party after 1560, was becoming rapidly Anglicised, mainly under the influence of the English Bible, the remnant of the old Church maintained or affected a certain linguistic conservatism, and made it a point of honour to adhere to their mother tongue. Already, in 1563, Ninian Winzet was sarcastically declaring that he could not understand Knox's southern speech, and that henceforward he must write his mind to him in Latin;[1] and in one of the passages here printed (*infra*,

[1] "Giv you throw curiositie of novationis hes foryet our auld plane Scottis quhilk your mother lerit you, in tymes cuming I sall wryte to you my mynd in Latin; for I am not acquynted with your Southeroun."—*Buke of Four Scoir thre Questions.*

p. 105), we have John Hamilton amusingly taunting his theological adversaries as triple traitors, seeing that they not only "knappis suddrone" in their "Negative Confession," but had had that document printed in London in contempt of their native language.

Yet apart from their linguistic colour these writings have a character and interest of their own. Their authors were men of mark in their own community. Some had held good positions in the Scottish universities, and had suffered persecution, imprisonment, and exile on account of their change of creed. The works of such men, courageous and earnest, command respect, if not also a certain sympathy, which, when theological passions are no longer excited, will naturally be accorded to the weaker or the losing side. Their own sympathies too were not anti-national; but while they attacked with the greatest violence, and with unbridled tongues, established institutions and officials which the mass of their countrymen regarded as most sacred, they arrogated to themselves an exclusive patriotism; and personal disloyalty to their sovereign was a charge which they delighted to throw in the faces of their adversaries. Their outlook upon the events and personages around them is quite peculiar to themselves, and has at least the interest which attaches to what in Scottish literature is exceptional and novel.

Yet on account of the prevailing controversial character and the comparatively slight literary value of a large part of their contents, it appeared to the Council of the Scottish Text Society unnecessary to reproduce all these texts *in extenso*. It was thought sufficient to print substantial extracts which should give fair examples of the vocabu-

style, and mode of thought of the several authors,

and enable the reader to judge of the extent to which the Scottish element in these writings subsisted or declined during the last quarter of the century. In the selection of passages appropriate for this purpose, preference has been given, where possible, to those which contain allusions to contemporary persons and events, or which have any autobiographical interest. All the prefaces and dedicatory epistles have been reproduced in their entirety. The text of Hay's "Demandes," as it is comparatively brief; and the Kalendar[1] prefixed by Adam King to the translation of Canisius's Catechism, on account of its quaintness, are printed in full; and finally some passages from Patrick Anderson's "Ground of the Catholike and Roman Religion" (1623), and Alexander Baillie's "True Information" (1628), are added in an appendix, by way of contrast to the productions of the preceding century.

Before giving any detailed account of the authors, or a description of their several books, a few words may be said in explanation of the historical circumstances out of which they arose.

I.—HISTORICAL INTRODUCTION.

One of the distinguishing features of the religious conflict in Scotland at the moment of the Reformation was the intellectual apathy or helplessness displayed by the natural leaders of the old Church. Archbishop Hamilton and the Provincial Council of 1551 made indeed some show of forethought and energy in the preparation of the Catechism issued in the following year. But the effort came too late,

[1] This Kalendar was reprinted by Bishop Forbes in his *Kalendars of Scottish Saints*, Edinb. 1872.

and the preachers promised by the Primate never appeared at all. After the crash of 1560, Hamilton and the bishops played but a poor part. On the political side Queen Mary found loyal support from such men as Leslie, afterwards Bishop of Ross, and Archbishop Beaton, who became her ambassador at Paris; but almost the only theologians to lift up pen or voice in protest against the change of religion were the Abbot of Crosraguel and the Linlithgow schoolmaster.[1] Black, a Dominican friar, was bold enough, in August 1561, to maintain a public conference extending over two days with Willock, a seceder from the same order; and four officials of Aberdeen University held a disputation before the Town Council of Edinburgh; but these have left no literary remains.[2] The Scottish Jesuits, in a report made to Pope Clement VIII. in 1594, mention, in addition, as worthy champions of their faith, the clerical author of a work on the mass, Sir David "Sewrotius," who, with his name thus obscured in the manuscript, cannot be identified; and another priest, a Sir John Watson, of whose existence Father Stevenson could find no trace.[3]

The lack of courage on the part of the Catholic prelates

[1] Quintine Kennedy's "Ane Compendius Tractive" (58 leaves) was published in 1558, and was reprinted by David Laing in the *Wodrow Miscellany*, i. 95. His controversy with Knox concerning the mass, at Maybole in 1562, was published in the following year, and reprinted by Sir Alexander Boswell in 1812. "Ane Oratioune . . . set furth be Master Quintine Kennedy, Commendatour of Corsraguell ye zeir of Gode, 1561," was also printed (apparently for the first time) by Boswell, from an Auchinleck MS., in 1812. The vernacular works of Ninian Winzet were excellently edited for the Scottish Text Society by the Rev. J. King Hewison (2 vols., 1888–90).

[2] Keith, iii. 31–33.

[3] "Report upon the state of Scotland in the reign of Queen Mary, written in A.D. 1594, and sent to Pope Clement the Eighth by the Jesuit priests in Scotland." Translated from the early Latin copy among the Barberini MSS. by Joseph Stevenson, S.J., and printed as an Appendix to his "History of Mary Stewart" (1883), p. 113.

was as conspicuous as their lack of intellectual activity. A quite dramatic picture of the contrast between the attitude of these shrinking, timid, and despairing prelates and that of the new men—sanguine, aggressive, and fearless—now springing up elsewhere under the influence of the counter-reformation, is drawn for us unconsciously in the simple but striking narrative of the Jesuit, Nicolas de Gouda, who was sent by the Pope as envoy to Queen Mary in 1562.[1] His comments, too, upon the situation are noteworthy. He finds in the frightened, silent bishops, who "live but for themselves," no qualifications "requisite for meeting the foe and standing firm in the day of battle." "There are," he says, "some Catholic preachers, but they are few in number and such as venture not to moot the questions which are now controverted, or are unable to explain them fittingly." He attributes the present calamity to "the scandalous and licentious lives of priests and clerics," and to "the absolutely supine negligence of the bishops." "No wonder," he exclaims, "that with such shepherds the wolves invade the flock of the Lord and ruin all!" Among the remedies recommended is the establishment of "some college where good and learned men should be ready to give pious and Catholic instruction to the young who are the hope of the commonwealth."

That now, or for many years to come, there was no attempt made to reorganise the scattered clergy, or found houses of refuge for the exiles and seminaries for the young, may be in part explained by the want of money at home and the absence of adequate papal aid; for Rome, con-

[1] Printed with an English translation and notes by Father J. H. Pollen, S.J., in his "Papal Negotiations with Queen Mary," published by the Scottish History Society (1901), pp. 113–139.

fronted with revolution, moves slowly. But while De Gouda could effect directly little or nothing for his purpose with the queen or her bishops, we may date from his mission the birth of the new generation of Scottish priests with which we are here concerned—a generation which was eventually to give grounds for alarm and trouble to the reformed Church. Two zealous companions and guides of the envoy were Edmund Hay and William Crichton, who had already, it seems, manifested their intention of becoming Jesuits;[1] and when Hay followed De Gouda back to the Continent he carried with him a band of young men "to be educated as Catholics," among whom were James Tyrie, John Hay, Robert Abercromby, and William Murdoch all of whom afterwards entered the same Society — "contemptible result of our foray into Scotland," writes Gouda exultingly.

But years had yet to pass before these children of counter-reformation were sufficiently matured, or the o tunity could arise, for them to make their mark. A a period of almost continued civil war was not pr for any missionary effort; and abroad there was, part of Scotland, no such group of able controversi there was among the English Catholic exiles, who it were in concert and poured vernacular tract

ticular point of controversy which arose out of Knox's reply to a short private letter written by Tyrie some time before to his brother. Its publication, however, marks a notable date. The great Reformer to whom it is addressed had already died, 24th November 1572, and on the same day Morton succeeded Mar as Regent, bringing with his firm and masterful rule peace and a certain prosperity to the kingdom. On the 29th May following, Edinburgh Castle, the last stronghold of the partisans of Mary, surrendered to the English forces, and her hopes and those of her party were at the lowest. But after five years of Morton's government a reaction set in, and James, now twelve years of age, assumed the reins (1578). The hopes of all Catholics at home and abroad became fixed at once upon the young king, and upon the probability of his becoming reconciled to the Church in which he had been baptized.

The king was presently induced to summon from France his cousin, Esmé Stuart, Lord of Aubigny. Bishop Leslie, writing to the Cardinal of Como, Papal Secretary of State (May 15, 1579) expressed his belief that D'Aubigny, "a man of sound judgment and marked prudence, and a constant upholder of the Catholic religion, would do much to settle the affairs of Scotland."[1] The cardinal, it appears, had already conceived great hopes for the restoration of religion in that country. Leslie got the King of France and the Duke of Guise to expedite the mission of D'Aubigny, and Guise himself significantly accompanied him to the coast. Father Forbes-Leith declares, though he does not give his authority for the statement, that D'Aubigny "came over with the express object of destroying Morton," who

[1] "Narratives of Scottish Catholics," by Father W. Forbes-Leith, S.J. (1885), pp. 134–140.

was still powerful and an object of fear to his enemies. At all events the king at once made a favourite of his cousin, presented him with the abbacy of Arbroath, created him Earl of Lennox, and, what was of grave importance in case of war, appointed him keeper of Dumbarton Castle. The Presbyterian ministry raised the alarm. Already in July 1579 the General Assembly, with Smeton as moderator, had petitioned the king to prohibit the sending of children to foreign universities "where through the youth of this realme is corrupted by pestilent Poprie," for the reformation of St. Andrews University, and for order to be taken with certain Jesuits presently within the country.[1] And now the conduct of Lennox raised "vehement presumptions that he was a private legate of the pope, the Catholics, and the King of France to work alteration in religion and state." The ministers received secret information that his purpose was (1) to dissolve the amity with England by removing such as were well affected to the same, (2) to procure an association between the young king and his mother in the crown, and (3) to alter the state of religion. To disarm these well-grounded suspicions Lennox publicly proclaimed in St. Giles' his conversion to Presbyterianism, and on July 14, 1580, wrote a letter to the Assembly professing his due obedience and the sincerity of his conversion.[2] The clergy seemed still unsatisfied, and he privately [illegible] John Craig composed his "Negative Confession." On January 28, 1581, the new Duke of Lennox, with the king and his household, signed this [illegible] Scottish covenant, which as a believing

[1] [illegible] was in Scotland at this time.
[2] [illegible]

Catholic must have appeared to be one of the most blasphemous repudiations of Roman doctrine ever penned. This signature of Lennox is important, as it naturally impressed on the Presbyterian mind the deeply rooted though erroneous belief that he, and others in like circumstances, had obtained a papal dispensation so to act for the better concealment of their designs.[1] Meanwhile, on December 31, 1580, Morton had been arrested, and six months later, June 2, 1581, he was executed. "Delivered from this formidable adversary," writes Father Forbes-Leith, "the friends of Mary Stuart rallied joyfully round James VI. A golden opportunity presented itself for the return to Scotland of the Scottish priests who were then abroad."[2] But, strange to say, the full advantage of this opportunity was not seized. In the Jesuit Report, already referred to, and quoted by Father Leith, it is said in explanation, that although the number of such priests in Paris alone was considerable—men of high character and of learning who would most gladly have undertaken this mission—yet "some influential persons who measured everything by the dictates of human prudence, fearing that the king might possibly incur danger, decided that the attempt should be postponed until some other opportunity occurred."

In truth no purely missionary enterprise had at this time a chance of success unless it were supported by a strong political movement; and the several political parties which seemed, or pretended to be, zealous either for the con-

[1] Spottiswood says certain dispensations of this kind, sent from Rome, were intercepted (fol. ed., p. 308. Compare Strype, *Annals*, ii. 630). Can this be a misunderstanding of the dispensation brought into England by Campion and Parsons in 1580, permitting Catholics to obey the Queen, *rebus sic stantibus*, notwithstanding her excommunication?

[2] *Narratives*, p. 166.

version of James and his kingdom or for the restoration of his mother to the throne, had their own separate interests to serve. There is, moreover, no probability that James was at any time sincerely inclined to be a Catholic, and he certainly did not desire his mother to be associated with him in the government. The interests of Spain were not identical with those of France, and the Pope could move but little way without acting in concert with other Catholic powers, which were themselves incapable of working in harmony.

The period at which we have arrived, 1580–81, twenty years after the settlement of religion in both countries, is as important a landmark in the history of Scottish, as it is of English, Catholics. The stir among Scottish priests, who were after all surprisingly unprepared for their chances, was making itself felt everywhere. The need of foreign seminaries, like those of Douai and Rome for England, was keenly felt, and tardy efforts were made to establish them. Students flocked to the little seminary of Pont-à-Mousson,[1] and aid was given towards the reconstruction of the Scots College at Paris.[2] There was a cry for books in the vernacular for distribution among the people, since there was next to nothing of the kind at hand. Four of the seven books, of which specimens are given in volume, were the immediate outcome of this crisis, the prefaces or dedicatory epistles which they contain addressed to the king and to the captive queen, witness to the too sanguine hopes and expectations the hour. There was on all sides a volunteering

[1] Abram, *L'Université de Pont-à-Mousson*, pp. 168, 169. years 1581–84, thirty-six Scots were received there and suppo expense of the Pope and Mary Stuart.

[2] See note at p. 81, *infra*.

sionaries, ready to risk their lives on the perilous venture; but all such proselytising endeavours were more or less isolated, and initiated by individuals rather than directed on any organised plan, and were thus doomed to be abortive, or, for the reasons already given, submerged in political intrigues.

The first missionary movement came from the enterprise of the astute Father Parsons. This energetic Jesuit, of many resources, had entered England with Father Campion in aid of the seminary priests already on the mission, in the summer of 1580. By the rapidity of their movements, their secret printing-press, their eloquent preaching, and their scattering of tracts through half the counties of the kingdom they roused everywhere the enthusiasm of the down-trodden Catholics, made many notable recruits, and in consequence excited fierce antagonism. In a little more than twelve months Campion was captured and in the Tower, and Parsons was in hiding on the other side of the Channel, at Rouen. Baffled for the moment by the difficulties of a direct attack upon England, he turned his eyes towards Scotland. Queen Mary had already asked for a suitable priest to be sent to convert her son. Parsons, after despatching a secular priest named Watts to explore the country, resolved to send Father Holt, an English Jesuit, to the Scottish court. In September 1581 he wrote from Rouen a remarkable letter to Aquaviva, the General of the Society,[1] reviewing the situation and insisting that the road to the subjection of England lay through Scotland, and that therefore a Jesuit mission to that country was an urgent

[1] Printed in More's *Hist. Prov. Ang. S.J.*, pp. 113–121, and in part translated by Forbes-Leith, *Narratives*, pp. 166–174.

necessity. "Scotland is to be won, if at all," he said, "within the next two years. There are no laws affecting us [*i.e.* English priests], and our language is common to us and the Scots. I have arranged to get Catholic printed books sent to Scotland in future as into England. I refer to books in the vernacular, to controversial and devotional works, such as have hitherto never or rarely been seen in Scotland, for there is no printing-press in the country.[1] It is owing to this want of books that Scotland is much more under the influence of heresy than England."

The result of this letter and of other information which reached Rome was the despatch of Father William Crichton to Scotland, early in 1582, with orders to take instructions on the way from Archbishop Beaton at Paris, and from Father Parsons, then in Normandy. Meanwhile Holt had returned from his first visit to Edinburgh, and was closeted with Mendoza, the Spanish ambassador, in London (Feb. 9).[2] He had seen the supposed Protes-

[1] This was a mistake of Parsons. Alexander Arbuthnot, who was appointed King's printer, August 24, 1579, and who before the end of that year finished the printing of the Bassandyne Bible, was still exercising his craft in Edinburgh. In 1582 he printed the first edition of Buchanan's History. It is a more curious coincidence that about the very time that Parsons was writing (Sept. 1581) Robert Lekprewik must have finished the printing of William Fowler's "Answer to a Calumnius Letter and erroneous propositions of an apostat named M. Io Hammiltoun," for the dedication to Fowler's book is dated 2d June 1581. Henry Charteris, whose press also had been busy for some time in Edinburgh, printed in this same year (1581) John Craig's "Forme and maner of examination before the Lord's Supper," and his better-known "Short Summe" (including the "Negative Confession"), the dedication of which is dated 20th July. For further information on this subject see Dickson and Edmond's *Annals of Scottish Printing*, 1890. Parsons's statement may have been a too hasty inference from the fact that Vautrollier, the Huguenot, was in London in 1580 printing many Scottish books; and in 1581 Craig's "Forme and maner" (with slight verbal alterations), and even the "Negative Confession," issued from the London press of Robert Waldegrave. See note *infra*, p. 105.

[2] Calendar of Spanish Papers.

tant convert, the Duke of Lennox, and several Catholic lords, all anxious to bring their country back to the Pope; and they pledged themselves to adopt one of four means: (1) to *convert* the king, (2) with his mother's consent to *force him* to open his eyes, (3) to *transport him* out of the kingdom, or (4) as a last resource to *depose him* until the Queen should arrive. To forward these expedients, they modestly request a foreign sovereign to furnish troops in order to subject the ministers and heretics, and to provide against English invasion. They would prefer Spaniards, but in case of jealousy on the part of France, they suggest Italians in the name of the Pope. Priests should be sent from France dressed as laymen. *On no account should these be Scotsmen*, but English, whom they could only expel the country with forty days' notice. "For State reasons," in another letter writes Mendoza, who reports all this to King Philip, "Scotsmen themselves must be treated with great caution." He further says that Holt and his predecessor have converted many, and have said mass and preached at Lord Seton's house.[1]

We see already the cold shoulder given to the Scottish missionary on the ground of political expediency, while the project of converting the masses by persuasion is lost sight of in view of the more facile and speedy methods of the sword.

Crichton arrived in Edinburgh about March. He was introduced into the king's palace, and there hidden for three days in some secret chamber. The political schemes now underwent a rapid development. Lennox wrote to Tassis, the Spanish agent in France (March 7), offering his services to restore religion and to rescue the Queen.

[1] Calendar, Spanish Papers (Feb. 9), p. 288.

At the same time he wrote to Mary herself, "Madam, since my last letters a Jesuit, named Crichton, has come to me with letters of credence from your ambassador. He informs me that the Pope and Catholic King had decided to succour you with an army for the purpose of re-establishing religion in this island. He says it is proposed that I should be the head of the said army. . . . I promise you on my life that when I have the army which is promised me of 15,000 men . . . I will land. Courage! then, your Majesty," &c.[1] (Spanish Cal., iii. 333).

It is beyond the scope of this introduction to trace further the progress of the great "Enterprise" in which Fathers Parsons and Crichton, Dr Allen and Archbishop Beaton, the Pope, the King of Spain, and the Guises were involved, and which received its first check in the counter-move of the "Raid of Ruthven," when the young king was safely kidnapped by the Protestant party. But to take up the attenuated thread of the more strictly ecclesiastical and literary projects we must return to Parsons's letter of September 1581.

It is curious in the first place to note that, with regard to the proposed employment of missionaries to convert the people, a difference had arisen between Mary and the Spanish ambassador. Mary was not averse from the employment of force, and she had written to the

[1] These facts must be emphasised, since Hill Burton doubted if the "frightened clergy" had any valid ground for believing that Lennox was "an emissary of the Guises to allure the land back to Popery." The Guises, he thinks, were too sagacious. "The Lord of D'Aubigny's resources were those of an idle ornamental courtier only, not of a practical statesman" (vol. v. p. 426). Whatever may be thought of Lennox's character or ability, the facts, now better known, amply justify the alarm of the ministers and the hopes of the priests. The mission of Holt and the battle of the books were the natural outcome of both.

Netherlands recalling to her side the Catholics who were fighting there for or against the Spaniards, but she saw the need of preparing the ground by religious persuasion. Mendoza, for political reasons, wished to use English priests. The Scottish nobles, too, had invited Parsons to Scotland, feeling, as Parsons himself felt, that Englishmen would be safer there, because less amenable to the penal laws. Parsons, as we have seen, bent on the employment of Holt, made light of dialectic differences, saying "our language is common to us and the Scots," though he undoubtedly desired to have books written in the Scottish vernacular. But Mary's national instincts were truer. She preferred Scotsmen, and, from her point of view, rightly so; for, she argued, "the English are not popular there, especially among the common people, owing to the ancient hatred between the two countries. As they are foreigners, moreover, and *do not understand the language*, they could not do much good."[1]

Another interesting point in Father Parsons's letter is the fact that while urging the need of introducing into Scotland Catholic books in the vernacular, "hitherto never or rarely seen" in the country, he makes no reference either to the handy little volume, admirably adapted for its dangerous purpose, printed by John Hay, a member of his own order, some seven months earlier, or to Hamilton's treatise, also published several months at least before the date at which he was writing. It may be, indeed, that these very books were in his mind, and that his concern was not so much how to get such works

[1] Mary to Mendoza, Spanish Cal., 14th Jan. 1582. But Mendoza writes to Philip, March 6, "I think I have convinced her now that the priests that go should be Englishmen and not Scots."

written, as how to have them smuggled, in sufficient quantities, across the Channel—a species of contraband traffic in which a certain Jesuit lay-brother subsequently exercised, in regard to the English trade, a remarkable ingenuity and enterprise. The residence of John Hay in Scotland during the greater part of 1579 may well have been unknown to Parsons; for Hay had no ecclesiastical commission or official business. He had simply visited his native country by permission of his superiors for the benefit of his health. He landed at Dundee in January, and was still in Scotland when D'Aubigny arrived there. He could not, however, resist courting some encounters with the ministers; and through their hostility he was compelled to quit the country before the end of September. But meantime he had kept his eyes open; and, like Parsons, wrote a long letter to the General[1] giving his views upon the affairs of the nation and the prospects of his Church. He had been pressed by Lord Adam Gordon to pass the winter in Scotland, "because he [Gordon] was in expectation of civil war breaking out at an early date," but this Hay could not do, as his brother William Hay of Dalgaty had given "caution" for his departure before the first of October. "Besides which," says the Jesuit, "*it would be necessary to have some books written in the Scottish language* both for moral instruction and for discussing the controverted points of religion." He adds, "I do not doubt that your Paternity will shortly send me into Scotland to cultivate that neglected vineyard of the Lord, and I am certain every Scottish member of the Society would gladly expose his life to hazard in the hope of being of use to his afflicted country. For myself, God

[1] Printed in Forbes-Leith's *Narratives*, pp. 141–165.

forbid that I should allow the noisy threats of the ministers to deter me from ardently desiring to be sent into Scotland again. My brother's promise only extended to my leaving the country, and my return would not therefore expose him to any risk." This was written from Paris, 9th Nov. 1579; and Hay, before very long, was able to do his share towards supplying the demand for vernacular controversy. The preface to his book is dated Paris, 25 Feb. 1580, *i.e.* in modern reckoning, 1581.

The antecedents of John Hamilton and Nicol Burne were of a different kind from those of Father Hay. Hamilton had been, it appears, in 1571, a professor or regent of philosophy in the New College of St. Andrews. He became a Catholic, and in 1573 took up his residence in Paris, where he taught philosophy in the College of Navarre, and wrote his first book, the *Catholik Traictise*, which, as the preface shows, was finished in April 1581. Of his extraordinary exploits during the troubles of the League, more will be said farther on.

Nicol Burne had also been a professor at St. Andrews, having taught philosophy at St. Leonard's College.[1] He did not, however, make his escape to Paris so easily as either Hay or Hamilton, for having had the temerity to express a desire to uphold Catholic doctrine before the General Assembly, he was, it seems, even after the preliminary terms of the engagement had been accepted, suddenly excommunicated, hunted down, and thrown into the Tolbooth of Edinburgh on Oct. 14, 1580. The Assembly held in Edinburgh on the 20th of that month

[1] Spottiswood, speaking of the year 1580, says: "In St. Andrews Mr Nicol Burne, Professor of Philosophy in St. Leonard's College, made open apostasie from the truth; as Mr Archibald and John Hamilton, regents in the New College, had (not long before) done" (fol. ed., p. 308).

sent commissioners to the king craving, among other matters, "some order to be takin with Mr Nicol Burne."[1] The order taken was apparently the conducting or the continuing of the conference with their prisoner here, in the Tolbooth, instead of in the Assembly, and releasing him after three months' imprisonment on condition that he quitted the realm within another month from that time. Burne took his revenge by publishing his "Disputation," with considerable additions or improvements, at Paris some six months later, Oct. 1, 1581.

The semi-political mission of which Holt and Crichton were the pioneers, interrupted or thwarted as it was by events which their own conduct helped to bring about, was resumed, two or three years later, on more strictly ecclesiastical lines. The Jesuits, in their report of 1594, pass over the former mission in silence. They rather lay stress on "the Queen's opinion that no Catholic priests should be sent into Scotland,"[2] and attribute the failure of Lennox's projects to the influence of the "politicians," including, apparently, Mary herself, who feared that the presence of priests might hinder the success of the business then in progress. "But," they tell the Pope, "when it became obvious that the daily loss of souls in Scotland was great, and that the plans of these politicians had proved a failure, certain priests of the Society of Jesus, along with a few inmates of the College of Pont-à-Mousson, set out on the mission in the year 1584. Its success was ver remarkable, although it had not the approval of the Quee of Scots nor of the more prudent ones."

[1] Calderwood, iii. 474. *Bookes of the Universall Kirk*, pt. ii. 464.

[2] But, as has been seen, this does not quite accurately represen Queen's mind.

Among the more conspicuous of these new missionaries were James Gordon, brother of the Earl of Huntly, Edmund Hay, John Dury, Robert Abercromby, William Murdoch, and again Crichton. Many of their letters, and reports of their movements and adventures, are printed in Father Forbes-Leith's *Narratives*, already referred to. Yet it is curious that notwithstanding much sacerdotal activity on the part of these fathers, there was no addition made by them to the scanty literature available in the vernacular for the edification of their Catholic countrymen, or for proselytising purposes.[1] There was indeed the usual cry for popular books. James Tyrie, when still residing in Paris in 1586, in a letter to his General, reports "Fathers Hay[2] and Gordon write that they have expended all the money they received from us at setting out. They likewise say that it is necessary to send plenty of books in the Scottish idiom, *especially the New Testament which was translated into that language some years ago, and illustrated with comments from the writings of the old Fathers, and with meditations also in Scottish.* They think that they will contribute more than anything else to the conversion of the country; but the books are rather expensive, and there is not money

[1] Some controversy in Latin had always been kept up. Archibald (not to be confused with John) Hamilton had published at Paris in 1577 his *De confusione Calvinianae sectae apud Scotos, Ecclesiæ nomen ridicule usurpantis, Dialogus.* Thomas Smeton replied to this in his *Ad A. Hamiltonii apostatæ dialogum . . . responsio*, in 1579. Hamilton's rejoinder, *contra maledicam ministrorum Scotiæ responsionem*, appeared in 1581. Also in 1581 James Laing published at Paris his *De Vita et moribus . . . haereticorum nostri temporis*, translated from the French. In 1582 appeared, at Ingolstadt, Winzet's *Flagellum Sectariorum* with the *Velitatio in Buchananum;* and in 1585 John Durie, S.J., published his *Confutatio* of Whitaker's reply to the "Ten Reasons" of Father Edmund Campion; but this last belongs rather to the English than the Scottish controversy.

[2] This is Edmund, not John, Hay.

enough to purchase the number of copies required."[1] Now, there is no trace of any attempt on the part of Catholics to translate the Testament into Scots. The passage here italicised is wholly unintelligible if it refers to anything but the New Testament translated and annotated by certain divines of the English College at Rheims, and there printed in 1582. Father Tyrie must have meant, therefore, by "the Scottish idiom," strange as it seems, nothing more than English in contradistinction to Latin; and the books in demand, also, must have been English Catholic books, of which there was an abundance in circulation across the border and on the Continent. But this demand can only be explained on the supposition that the class of persons in the Lowlands, to whom the missionaries had easiest access, had no decided preference for Scots, or at least had no real difficulty in reading English.

There is a blank, then, in the history of Roman Catholic books in the vernacular of Scotland from 1581 to the year 1588, when Adam King, a professor of philosophy and mathematics at Paris, of whose career nothing is known, published a translation of the popular Catechism of the Jesuit, Peter Canisius, prefixing to it a kalendar, with a disquisition in explanation of it, and adding certain prayers and devotions. This was the first practical handbook of doctrinal and moral instruction, distinct from mere controversy, and addressed rather to Catholics than to Protestants, printed since the Catechism of 1552.

During the last decade of the century hopes of the king's reconciliation to Rome were still entertained in some quarters. The Jesuits, though few in number, we

[1] *Narratives*, p. 209.

making their presence felt everywhere, winning converts in high places, mixing in the court and the camp, and occasionally in the Tolbooth. Catholic nobles were giving trouble; there were intrigues with Rome and with Spain, plots and counterplots, but still, as before, no fresh line of vernacular literature until another long spell of silence was broken by the wild and eccentric John Hamilton with his *Facile Traictise*, dedicated to the king, in 1600. This closes the century, and also the whole series of Roman Catholic books in Scots. For, as a glance at the Appendix will show, the books by the Jesuit Anderson and the Benedictine Baillie are scarcely distinguishable in dialect from any English book of the same period.

Beyond the Scottish words and phrases, which are dealt with in the Glossary, there is little in the contents of these books which calls for explanation or comment. The curious and scandalous charges brought against the moral character of Knox or the foreign Reformers have some interest, as illustrating the controversial fashion of the day, or the reckless and credulous habit of mind engendered by theological passions. But to discuss them in detail would be quite out of place here, nor would it be thought necessary to refer even to their absolute worthlessness as evidence, if it were not that a recent historian has shown a desire to treat them seriously, reminding his readers that they are the statements of "contemporaries."[1] The question is whether these contemporaries—if contemporaries they can be called—had the best means of ascertaining the truth, or the critical faculty and freedom from bias requisite for the right use

[1] Note by Father Hunter Blair in his translation of Bellesheim's "History of the Catholic Church in Scotland," ii. 288.

of those means. But as Hill Burton remarks, in reference especially to Hamilton and Nicol Burne: "These things were matters of routine; controversy was not complete without them. It was as necessary to accuse the adversary of some monstrous crime, as in later times it was to charge him with stupidity, dishonesty, and imbecile malevolence."[1]

Of more historical value is the insight which we obtain into the changed mental attitude of the post-Tridentine apologists in comparison with that of the former generation. The new Catholicism in its first fervour seems to have lost memory or consciousness of its own actual past. The old Church has already become idealised by writers who have eyes only to see in exaggerated colours the faults and follies of the Protestant sects; while they picture to themselves, in pleasing contrast with this supposed decadence and deformity, the moral purity and beauty of the golden age of which they have been fraudulently robbed. This optimistic tone pervades all these Catholic Tractates, but it is expressed with surprising emphasis in the chapter in which Burne, under thirty-one heads, discusses "the difference, comparesone and change from the treu Catholique fayth to the neu deformed religione." We are here invited to note, among many other things, the change from a religion whose pastors devoted themselves and their actions only to the Church, the well-beloved spouse of Christ, to this which "castis avay the forsaid spous and with palliardise and al kynd of harlatrie abusis the sacred and halie

[1] *The Scot Abroad*, vol. i. p. 284. In an appendix to the last and most impartial History of Knox (ii. 311), Dr Hume Brown has treated these legends as they deserve.

place"; also, a change from a religion, whose anointed bishops and priests vowed chastity and lived continent lives, "Vnto this quhais vsurpit bischopis, apostat priestis, and palliard ministeris professis procreatione of advlterous childrene, and monie of them pluralitie of harlattis falslie callit vyues." Particularly, too, we are asked to note the change from the old religion which kept their womankind in all womanly gravity,[1] to this which teaches them shamelessness, vanity, and all manner of indecency.

Yet but a little time ago Winzet and Kennedy, Archibald Hay, and Bishop Leslie himself were ascribing the ruin of the old Church in Scotland to the very vices here painted, "the procreation of adulterous children" by bishop and prelate, and "the plurality of harlots," whether falsely called wives or not. For a very different picture of the "womanly gravity" prevalent under the old system, we may turn to the petition or report of three Cardinals presented to Pope Paul IV. by Cardinal Sermoneta in the name of Queen Mary in 1556.[2] As the document is new, the quotation here of a brief passage to the point may be pardoned.

"Moreover, on behalf of the said Queen it had been declared how all nunneries of every kind of religious women, and especially those of the Cistercian Order, abbesses, prioresses, and sisters included, have come to such a pass of boldness, that they utterly contemn the safeguards of chastity. [For] not only do they

[1] Compare James Laing, "Antequam ministri cacodæmonis venerant in Scotiam . . . virgines Deo dicatæ magno in honore fuere, et magno exemplo ad bene beateque vivendum omnibus fuere."—*De Vita et moribus hæreticorum* (1581), fol. 34 *v.*

[2] Edited and translated from the Vatican Archives by Father Pollen in his "Papal Negotiations," pp. 525–530.

wander outside the monastic enclosures in shameless fashion through the houses of seculars, but they even admit all sorts of worthless and wicked men within the convents, and hold with them unchaste intercourse. [Thus] they defile the sacred precincts with the birth of children and bring up their progeny about them, go forth abroad surrounded by their numerous sons and give their daughters in marriage dowered with the ample revenues of the church."

The authors of the Tractates were, indeed, in every respect the creation of the new order of things. Their happy forgetfulness of the past, their contempt for their adversaries, and their vigorous self-confidence, were some of the forces with which the counter-reformation armed her new champions. They are characteristics which served them in good stead in their theological combats, and give a peculiar freshness and piquancy to the writings here under review.

II.—BIOGRAPHICAL AND BIBLIOGRAPHICAL NOTICES.

James Tyrie, S.J.

James Tyrie, the author of the "Refutation," came of a good family, and was connected by marriage with Lord Gray and Lord Hume. He was born at Drumkilbo, in Perthshire, in 1543, and educated at St. Andrews. In his twentieth year he was, as we have seen, one of the young men carried abroad by De Gouda and Edmund Hay. On the 19th of August 1563 he entered the Jesuit noviciate at Rome, and shortly afterwards was sent to Paris, where he

was made Professor of Philosophy and of Theology, and finally rector of the Jesuit College of Clermont. He soon acquired a European reputation for learning and ability. David Buchanan, who did not admire the Jesuits, and who speaks elsewhere of these very Fathers in Paris as a "pestiferous race of men," uses the language of panegyric in describing the gifts and character of Tyrie. In certain disputations held at the Sorbonne, he tells us, Tyrie had won the applause of a large concourse of distinguished personages by his erudition, acuteness, and "stupendous memory"; and the biographer adds— James Tyrie.

"Erat enim vir optimis naturæ dotibus præditus, omnibus etiam melioribus disciplinis nobiliter excultus, integerrimæ vitæ, temperans, modestus, humilis, mitis et mansuetus, quod raro in ullo Jesuitarum invenitur; orator disertissimus, concionator exquisitissimus; moribus gravis et modestus, omnibus affabilis, theologicarum subtilitatum et profanarum literarum scientia nobiliter instructus; divinæ gloriæ zelo, utinam non præpostero, fervidus, et qui pro Romanæ religionis defensione ac propagatione multa fecit et tulit."[1]

Tyrie's eldest brother, David, who married Margaret Fotheringham, had joined the reformers, and in 1567 signed the bond of Association in support of the abdication of Queen Mary, and the appointment of Murray as regent. James, anxious to win back his brother to the Roman faith, had corresponded with him from Paris; and one of his letters dealing with the question of the Church's visibility was shown to Knox, that he might write a suitable reply to it. Knox did this apparently at once, but let the manuscript lie by him unprinted for several years, until shortly before

[1] *De scriptoribus Scotis* (Bannatyne Club).

James Tyrie. his death, when, at St. Andrews in 1572, he published it under the title of "An Answer to a Letter of a Jesuit named Tyrie be Iohne Knox. . . . Imprentit at Sanctandrois be Robert Lekpreuik. Anno Do. 1572."

This Answer as originally written was formally addressed to David Tyrie, thus: "Of leat dayis came to our hands a Letter direct vnto yow, right worshipfull, from James Tyrie, who styleth himself your humble seruitour and brother: the beginning wherof shaweth the care that he beiris of your saluatioun"; and it ended, "Vse our letter so we pray yow that it may come to the knowledge of the wryter to yow, whose conuersion we no les seak then he appeares to seak youres. And thus we hartly commit yow to the protection of the Omnipotent. Of Edinburgh the 10 day of August, Anno Do. 1568."

Tyrie's letter was dated "at Paris the sext of December" (*infra*, p. 14), evidently December 1567. He refers to it in his preface to his "Refutation" (1573) as "ane letter of myne send to my vmquhyle Brother fiue yearis passit or thairby," and in the letter itself he refers to the "Kirk of Scotland" (established in 1560) as "bot yit aucht yeir auld." Knox, when he wrote the preface for his printed book, appears to have been out of his reckoning by at least two years as to the time when Tyrie's letter reached him, though he had the date (August 1568) of the draft or manuscript of his Answer before him at the moment. This, however, is his own account of how he came to write and finally to publish it: "There are seuin yeares past sen a scrole send from Iesuite to his brother was presented vnto me be a faithf brother requyring sum answer to be maid to the sam whais iust petitioun I willing to obey, I pat my hand to t pen although I fand small tyme of quyetnes; for it w

immediately efter that I was called back from exyle, be the Kirk of Edinburgh after David's iudgment. Amongs my other eaires I scriblit that which followis, and that in a few dayis, which being finished I repented of my labour and proposed fullie to haue suppressed it. Which na dout I had done if the Deuil had not steirit vp the Iesuites to trouble godlie harts with the same argumentis which Tyrie vsis; amplifyed and set furth with all the dog eloquence that Sathan can deuyse for suppressing of the fre progres of the Euangell of Iesus Christ." James Tyrie.

David Tyrie died some time in March 1572, and in all probability, therefore, never saw the book thus addressed to him. Knox also did not live to see Tyrie's "Refutation," for he too died on the November 24th of this same year. Tyrie's preface is dated March 8, 1573, but he shows no sign of being aware of his opponent's death.

Knox, in dealing with Tyrie's Letter, divided it into paragraphs, printing each separately with his own answer. Tyrie in his "Refutation" followed the same method, first printing a paragraph of his original letter, next Knox's answer, and, lastly, his own rejoinder. The separate portions of his letter are here pieced together (*infra*, p. 11). The title and preface of the "Refutation" occupy six leaves (†6), and the text fifty-seven more (A–G8, H1), followed by a single leaf containing some *Corrigenda*. The whole book is neatly printed, the "Letter" and "Refutation" in italics, and "Schir Iohne Knox Ansuer" in Roman type.

The Jesuit keeps well to his point, and does not indulge in the kind of digressions and anecdotes which occasionally enlivens the arguments of his brother controversialists. Bishop Leslie, whose account of the matter so far as Knox is concerned, appears not altogether accurate, says that the

James Tyrie.

book made many converts. The General Assembly in 1574 appointed a committee to consider an answer to it prepared by John Duncanson; and another drawn up by George Hay three years later was also submitted to the Assembly, but neither was published. According to John Hamilton (*infra*, p. 102), Chrystesone, the minister of Dundee, burnt the obnoxious book at the Market Cross.

This encounter with Knox no doubt added to the Jesuit's renown. In the spring of 1574 Andrew Melville, on his way home from Geneva, passed through Paris, intending to make some stay there. Lord Ogilvy persuaded him to pay a visit to Tyrie at the Jesuits' College, and this led to a public disputation between the two men, which lasted for several days. The combatants must have been well matched. But Archbishop Beaton, hearing of the affair, expressed his disapproval in such menacing terms, that the friends of Melville prudently hastened his departure.

The place held by Tyrie as a scholar in the estimation of his superiors is shown by the fact that he was one of the six Fathers, representing the several Jesuit Provinces, to whom Aquaviva committed the task of drawing up the first *Ratio Studiorum* of the Society, published in 1586. In 1589 he was sent to take charge of the Scottish seminary at Pont-à-Mousson, and lectured in the University there on the Gospels. In 1592 he went to Rome, where he held the office of Assistant of the General for France and Germany, in succession to Father Edmund Hay, and at Rome he died, 20th March 1597.

Tyrie left behind him certain theological and philosophical works in MS.; but he is credited, on insufficient grounds, with the authorship of the little treatise, printed simultaneously at Douai, in 12mo, and at Rome, in 8vo, under

the title of "*De Antiquitate Christianæ religionis apud Scotos. Autore Georgio Thomsono.*" The evidence of Dempster, upon which the ascription of this book to Tyrie has been based, is confused and contradictory. Compare *Scotia illustrior* (1620), p. 50; *Apparatus ad hist. Scot.* (1622), p. 55; *Hist. Eccles.* (1627), pp. 626, 627. Dempster's final statement, indeed, is that the *De Antiquitate* was composed by a pious man "of the school of Tyrie . . . and afterwards a Jesuit," and there seems no reason why Tyrie should have adopted a pseudonym, at that time, in Rome, for a tract which would have carried much greater weight with his own name attached to it, seeing that its object was to obtain alms for the Scots College, then recently removed from Pont-à-Mousson to Douai. On the doubtful authority of a copy at Blairs College, the Report of the Jesuit priests in Scotland in 1594 (already referred to) is also attributed to Tyrie. It no doubt passed through his hands and was presented by him to the Pope, but it is most improbable that he, who had not set foot in Scotland for thirty years, should have written it himself. The Barberini copy of the document, printed by Stevenson, bears no trace of Tyrie's authorship.[1] James Tyrie.

John Hay, S.J.

John Hay, of the Hays of Dalgaty, Fifeshire, was born at Dalgaty in 1546. He was a younger brother of the advocate Edmund Hay, who was one of Bothwell's counsel at

[1] See "Note on some writings attributed to Father James Tyrie," *Edinburgh Bibliographical Society*, vol. iii. p. 137. Abram (*L'Université de Pont-à-Mousson*, p. 279) is wrong in saying that Possevin inserted the treatise under the name of Tyrie in his *Bibliotheca Selecta*. He ascribes it, on the contrary, with no sign of doubt, to George Thomson, whom he calls *vir probus et doctus* (3d edit., Cologne, 1607).

John Hay. his trial for the murder of Darnley and in the process of his divorce. He went abroad with Tyrie and others in 1563, and entered the Jesuit noviciate at Rome, 25th January 1566. Ten years later he was sent to the newly-founded University of Pont-à-Mousson to teach philosophy there; but in the summer of the following year, 1577, an infectious malady broke out in the town, and the studies of his class were temporarily suspended. Hay, who was not yet in priest's orders, eager to profit by his enforced leisure, characteristically obtained leave to visit, in secular attire, the Lutheran University of Strassburg, and there, as a theological knight-errant, to enter the lists with the renowned John Pappus. The legend runs that Pappus, who, by the admission of the president, Sturm, was worsted in the argument by his unknown adversary, cried out in a rage, "Ou tu es le diable, ou tu es Jesuite."[1] Soon after this, February 25, 1578, he wrote to the General of the Society, Everard Mercurian, asking leave to withdraw for a while to his native country for the benefit of his health, and giving the assurance that he would run no risk in Scotland on account of his relationship to both the Earl of Errol and the Earl of Morton.[2] His request being granted, he landed at Dundee, as has been said, January 20, 1579.

Hay stayed some time at a farm belonging to one of his brothers, three miles from Dundee, and here he was visited by Errol. He made an excursion into Aberdeenshire, was summoned before the Privy Council at Stirling, and was examined by three ministers deputed for that purpose. But the story of his journeys, perils, and disputes does not concern us here, except so far as it may help us to under-

[1] Abram, pp. 102-104.
[2] Information communicated by Father J. H. Pollen, S.J.

stand his mental outlook and character. The physical weakness from which he was suffering evidently did not abate his buoyant spirits or his keenness for controversy. His sources of information were perhaps limited or one-sided. His reports, at least of what he saw and heard, give evidence rather of zeal and enthusiasm than of sobriety of judgment, but they are not the less interesting on that account.[1] John Hay.

He tells Mercurian, for example, "No one can believe the detestation which the common people feel for the Calvinist ministers. . . . It would be no injustice to call such ministers disciples of Epicurus and not of Christ. Some have married the wives of other men while their husbands are yet alive, and by their countenance and example have encouraged others to do the same. Their tables are furnished splendidly and luxuriously, they are unrelenting in the exaction of usury, and in a word, there is scarcely any wickedness which they do not daily practise."

As a sign of the reaction which was taking place in favour of the old religion among the people in the north of Scotland, he remarks that "they began this summer to pay their devotions at a distance from home on certain Sabbath days, in pursuance of an old and pious custom of their forefathers; and three hundred of them, or more, were frequently seen in the church of Turriff, clothed only in linen garments, and imploring the aid of God and the Saints, and especially of the Blessed Virgin. Not a few went on pilgrimages to the church of our Lady of Grace, situated on the river Spey; and of all these expeditions common report pronounced me the leader, though in fact I was a long way off at the time. Rosaries also were offered

[1] Forbes-Leith's *Narratives*, pp. 141-165.

John Hay. for sale in the market at the fair of Turriff. . . . I cannot recall," he adds, "without the greatest pain complaints which I heard expressed by the poor people against their ministers, accustomed as they had been to the most generous treatment from the churchmen of old times."[1]

As for himself personally, Hay tells us that as soon as his arrival in the north was known, the people showed an extraordinary desire to hear him preach, crowds assembling, and many persons coming two days' journey for that purpose. "The most marvellous and incredible reports," he writes, "were circulated regarding me. I had seen and copied the dogmas of the Christian faith, written with the finger of God upon the tables of stone given to Moses; others said I had been carried down into hell; others, that I was clothed with sackcloth, and gifted with such a miraculous power of healing, that there was no sickness or disease, how severe and dangerous soever, which I could not remove with perfect ease. Multitudes of people, afflicted with helpless ailments, came in crowds to my brother's house to be cured, and I could scarcely get them to believe me when I assured them I had no skill in medicine and had never studied it, but had in fact come to Scotland myself for the recovery of my own health."

In fine, Hay briefly sets down the reasons which have "brought men of sense, and those well acquainted with the state of Scotland, to the conclusion that the restoration of the Catholic religion in this country is not impossible." The king, he thinks, might easily be persuaded to cross

[1] In reference to the temporary reaction towards the old Church about this time, Spottiswood states that, "In Dumfries Mr Niniane Dalzel, schoolmaster, did read to his scholars the Roman Catechism, and in Paisley a number of Papists assembling together did in derision sing a Soul-mass for the ministers as if they and their religion had utterly gone" (p. 308).

over to France, which he is said to be anxious to do. The Pope should get the French nuncio to encourage D'Aubigny to effect this. A papal legate should be sent into Scotland to demand freedom of faith and worship for all Scotsmen. Advantage should be taken of the first movement of civil war in Scotland to send Jesuits into the northern parts "to secure the expulsion of the ministers from their benefices, which could easily be effected by transferring the revenues of all benefices held by heretics to the Catholic nobles on condition of the restoration of religion." John Hay.

When the ministers, deputed by the Council in August to examine Hay, had made their report, the officers of state pressed for a royal order requiring him to leave the country within ten days. Argyll and Buchan, with Morton, who befriended him as the Jesuit expected, thought this too severe; and it was finally agreed that he should quit before the 1st of October. "William Hay of Delgatie" gave caution in £1000 that he should so depart, and would meanwhile do nothing "offensive to the trew religion established."[1]

The "Demandes," which was printed at Paris early in the year 1580–1, needs little description here, as the whole text, saving some marginal references to authorities, is reprinted in this volume. The register, beginning with the title-page, runs A^{i-viii} to C^{iv}, 104 pages in all. The size of the page will be seen in the facsimile.[2] The book was printed in fine clear type, and made a handy volume easily concealed and easily circulated.

The edition in Scots is now so rare, that the eminent book-hunter, Hill Burton, confessed that he had not been

[1] *Privy Council*, vol. iii. p. 200.
[2] Taken from a copy in the British Museum.

in Hay. able to trace a copy. "That there ever was one," he says, "is only known from the title of the French translation."[1]

The book, however, though specially addressed to the disciples of John Knox, created far greater stir abroad than it did at home. It was translated into French by Father Coyssard, S.J. (*Demandes faictes aux ministres d'Écosse*, &c., Lyons, 1583—the approbation being dated 5th November). Another edition appeared, also at Lyons, in the following year, and yet another at Brussels in 1595. A German version, made from the French, was published at Freiburg, in Switzerland, under the title of *Fragstück des Christlichen Glaubens an die neuwe Sectische Predigkandten . . . Durch Sebastian Werro, Pfarrherrn zu Freyburg in Uchtland*, &c. Werro added a second part of his own composition, *Fragstück an die Luthrischen Predigkandten*, and to Hay's questions he occasionally adds a note mainly explanatory of Scottish names. Thus, in the second Demand, the mention of Methuen and Knox calls for the following explanation: "Merck günstiger Leser dass diese zween die ersten Verführer zur Calvinischer Lehr in Schotten sindt gewesen, Methuen ein Brodtbeck, der ander ein abtrinniger verloffener Priester, der sich auch hernach hat der Zauberey ergeben."[2]

Several replies to the "Demandes" appeared in France. Jacques Pineton dedicated to Henry of Navarre his *L'Esprit et conscience Jesuitique*, printed at Nismes in 1584. Jean de

[1] *History* (edit. 1870), vi. 271.

[2] It is interesting to see the unknown Knox introduced to the Catholics of Switzerland as a renegade and vagabond priest who had abandoned himself to sorcery. The reference is probably to the magic by which he is said to have obtained in marriage Lord Ochiltree's daughter (*infra*, p. 162). According to Sommervogel, a second edition of Werro's translation was issued in 1586.

Serres published his *Défense de la verité catholique*, in which he refutes the calumnies of Hay, and sets against his 206 Demands, 412 addressed to the Jesuits (Nismes, 1586). An anonymous answer, *Réponse aux cinq premières et principaux Demandes de F. Jean Hay, moine Jesuite*, was published at Geneva in 1586; while Beza himself intervened in the controversy, which was intensified by the publication of some theses proposed at the University of Tournon and attributed to Hay. Many pamphlets were the result.[1] In 1586 Hay, who then described himself as "Professeur de Theologie et Doyen des Arts en l'Université de la Comp. de Jesus à Tournon," printed at Lyons his *Défense des Demandes . . . contre le libelle de J. Pineton de Chambrune*, and two years later published at Tournon *L'Antimoine aux réponses que Theodore de Beze faict a trente-sept demandes de deux cents et six proposées*, &c. John Hay.

Subsequently Hay devoted himself to other branches of ecclesiastical literature. He translated from Italian into Latin several series of Jesuit Letters from China, Japan, and Peru, all of which were collected and re-edited by him in a volume, entitled *De rebus Japonicis, Indicis, et Peruvianis epistolæ recentiores. . . . Antwerpiæ*, 1605. In 1595 he brought out a new edition, with corrections and notes, of the *Bibliotheca Sancta* of the Dominican, Sixtus Senensis (Lyons, fol.), a work which may be called the first of the Biblical Introductions, and one which critically was in advance of its time.

In 1607 Hay was made Chancellor of the University of Pont-à-Mousson, where many years before he had taught philosophy; and there he died, 20th May 1618.[2]

[1] For the details see Sommervogel, *Bibliothèque de la Compagnie de Jesus*, vol. iv., *sub voce* Hay.

[2] Abram, pp. 102, 426.

JOHN HAMILTON.

John Hamilton was the son of Thomas Hamilton of Orchatfield, who acquired in 1522 the barony of Bathgate, and he was the brother of Sir Thomas Hamilton, father of the first Earl of Haddington.

His early career cannot be ascertained with certainty. Mr T. F. Henderson, in the *Dictionary of National Biography*, has carefully collected all the notices of any John Hamilton with whom our hero with any probability might be identified. In his preface to the *Catholik and Facile Traictise* (1581), Hamilton calls himself Queen Mary's "daily orator," as Nicol Burne describes himself as the king's "daily orator," but by this he does not mean spokesman or diplomatic agent, but simply "bedesman," one who ever prays, &c. Fowler, in 1581, says of Hamilton that he had been in the schools of philosophy for more than twenty years; and he was perhaps the John Hamilton who was one of the regents of the New College in 1569, and professor of philosophy there in 1571.[1] If we can trust the date given by Louis Servin in his *Plaidoyé pour Maistre Iean Hamilton* (1586), edited with a preface by Hamilton himself, he came to Paris in 1573. Servin calls him "a Catholic refugee." By his adversaries he was generally known as "the apostate"; and a royal proclamation of November 1600 describes him as "having made shameful apostacy and defection from the true religion which at the beginning he sincerely professed."[2] In Paris he soon made himself a name. He was appointed professor of philosophy in the Royal College of Navarre; in

[1] M'Crie's *Melville* (ed. 1856), p. 454.
[2] *Reg. Privy Council*, vol. vi. p. 172.

1576 he became tutor to the Cardinal de Bourbon, and in 1578 to François de Joyeuse, also afterwards cardinal. Of his manners and character at this time we learn something from William Fowler, already mentioned; and by a pleasant coincidence we meet him also in company with Father John Hay. Fowler, then a young man in his twenty-first year, happening to be in Paris in the spring of 1581, called one day upon "Lord Arbroath," *i.e.* Lord John Hamilton, Commendator of Arbroath, who had fled to France when Morton began his onslaught upon the chiefs of the Hamilton family. At this nobleman's lodging he found both Hay and John Hamilton. Hay, whose book was just out, had presented a copy to Arbroath, and now offered another to Fowler. A controversy at once ensued. The subject of dispute was the adoration of images. Hay, it seems, made "a vain distinction" between "representation" and "adoration." Arbroath, of whom the Scottish Catholics in Paris had great hopes, desired Fowler to answer this. Fowler did so, observing that as he was passing by "St. Germains port" he saw two blind men praying with reverent prostration of their bodies to the image there placed. Where, he asked, was the "representation" in the case of these blind men? This was a smart hit, and Lord John, being much impressed, rose from his seat and embraced his champion. Hay, it appears, was silent, not wishing to vex his lordship with further dispute, but "our maister apostat," enraged at this turn of affairs, sprang from the other side of the chamber and challenged Fowler to a continuation of the argument, crying out, "I sal pluk your luggs, I sal ding out your harnes." Under these unpromising conditions the conference broke up, but was apparently renewed on other occasions.

John Hamilton.

John Hamilton.

Hamilton found an opportunity of covertly performing that which with boldness he promised. "I on the vther part," says Fowler, "sumquhat commovit tuik leue at my awin hand of acquentance to visite his eare." The result was that one day (March 18, 1581) the young Presbyterian was set upon in the streets by Hamilton and thirteen "debauchit scollers," who crying out that he was a Huguenot, a contemner of the saints and a blasphemer of the Virgin Mary, threw him on the ground, battered his head and face with their "pennerinkhornes and batons," and dragged him bleeding through the streets to the College of Navarre, and there in the presence of six hundred spectators they shamefully insulted him. (Fowler's *Answer*, sig. A. 3–4.)

Fowler quickly made his way back to Scotland. Hamilton, not satisfied with his physical victory, wrote a letter to the ministers challenging them to a public conference, and adding to his letter fifteen theological propositions. The letter has unfortunately not been preserved.[1] The propositions are the first fifteen of the twenty-four "Certain Orthodox and Catholik Conclusiones," added to his book published in 1581, with an epistle to the king, dated 20th April. The letter to ministers contained much abuse of Fowler and his ancestors, and accordingly it was handed to him with the suggestion that he should reply to it. Hence "An Answer to the calvmniovs letter and erroneous propositiouns of an apostat," &c.[1] Hamilton's "Ane Catholik and Facile Traictise" was probably printed before this book of his adversary was written, but Fowler shows no knowledge of it. His answer is directed exclusively to the

[1] Nicol Burne alludes to it (*infra*, p. 116). Hamilton apparently proposed that all the Catholic Scots abroad should come to Scotland at their own cost to dispute with the ministers, "offering their bodies to the fire" if they should not convict their opponents of heresy.

personal reflections made upon himself in the letter to the ministers (from which he quotes some few words here and there), and to the fifteen propositions. Fowler, as might be expected, does not give Hamilton a good character; and among other things reminds him that his "harlatrie is als oppinly knawin to vs in Scotland as in France." Hamilton when he wrote this book was not yet in holy orders. He received the tonsure from the Bishop of Paris or his vicar 18th February 1581, after being presented by the Archbishop of Glasgow and the Bishop of Ross to be admitted to orders according to the permission granted by Gregory XIII. in favour of Scottish refugees studying at Paris. John Hamilton.

On October 17, 1584, Hamilton was chosen rector of the University of Paris, and in the following year, on the recommendation of the "German nation," was presented by the university to the cure of the parish of St. Cosmas and Damian. His title was disputed, partly on the ground of his being a foreigner; but his counsel, Louis Servin, in whose pleadings are found some interesting evidences of Scottish privileges in France, obtained from Parliament a decree in his favour. The "Curé de St. Cosme" soon became notorious as a fanatical partisan of the League. He was elected one of the "Sixteen," or representatives of the sixteen districts into which Paris was divided, and took a leading part in the revolutionary proceedings of that body. When Henry IV. besieged Paris, Hamilton acted as drill sergeant to a regiment of 1300 ecclesiastics (May 1590), and so ardent was his military zeal, that he said mass in his cuirass (so it was reported), and baptized a child in church without taking off his armour. When the Sixteen resolved on putting to death Brisson, President of the Parliament,

n Hamil-ton. and the two counsellors L'Archer and Tardif, Hamilton himself dragged Tardif from his sick-bed and hurried him to immediate execution. The Duke of Mayenne hanged four of the murderers, but Hamilton escaped the penalty. On the entrance of Henry IV. into Paris in 1594 the curé desperately attempted to renew the civil war, and was arrested with arms in his hands, but was mercifully permitted to retire to Brussels. The widows and children of the three victims, however, demanded justice against the assassins, and judgment having been pronounced against them, Hamilton, with other of his accomplices, was condemned to be broken on the wheel. The sentence was carried out on his effigy in the Place de Grève, March 11, 1595.[1]

When Hamilton published his *Facile Traictise*, printed at Louvain in 1600, with a dedicatory epistle to King James, he probably contemplated returning to his native country on some missionary venture. The king had been pleased to openly discuss theology with Father James Gordon, but Hamilton can hardly have expected that he himself, after such a career, could be regarded with royal favour, or even toleration. He, however, made his appearance in Scotland in the course of the year in company, it was erroneously supposed, of Father Edmund Hay. The Privy Council, November 12, 1600, had information of "Jesuits" lately arrived from abroad, "Maister John Hamilton" and "Maister Hay,"[2] and denounced the former particularly as "a practiser,

[1] See "Arrest donné a l'encontre des vingt-six assassinateurs, et executé en effigies, le 11 Mars 1595." Cimber et Danjou, *Archives Curieuses*, 1° série, tome xiii. p. 332. The authorities for the rest of the facts are given in Lord Hailes' *Sketch of the Life of Hamilton*, and Michel's *Les Écossais en France*, ii. 119-122. See also T. F. Henderson in the *Dict. Nat. Biog.*

[2] Edmund Hay died at Rome in 1591.

counsellor, and a personal executor of high and desperate treasons against the lawful authority of princes of all parts where he has remained and made residence." For several years his movements were watched by the Government. He was known to be lurking here and there under the name of James Thomson; and several Catholic noblemen and others got into trouble for "resetting" the fugitive; but it was not until 1608, when he had taken refuge with Lord Ogilvy in Angus, that vigorous measures were taken to arrest him by a party of soldiers. It was a dark and tempestuous night when the soldiers broke into the house, and it seems that Hamilton might have made his escape without difficulty, but the old man, characteristically seizing a weapon, made preparations to resist.[1] He was, however, secured and sent to the Tower of London; and there by a strange hazard he found a fellow prisoner in Andrew Melville, the former antagonist of Father Tyrie. Their common misfortune brought the Presbyterian leader and the champion of the Catholic League into friendly intercourse.[2] The precise time of Hamilton's death is not known, but it must have been before April 1611, for Melville, who attended him in his last moments, and endeavoured unsuccessfully to convert him to the Protestant faith, was released from the Tower at that date. John Hamilton.

Hamilton's first book, *Ane Catholik and Facile Traictise*, is divided into two parts, with separate titles and dedicatory prefaces, the first to Queen Mary and the second to King James. The first part, consisting of ten chapters, has the head lines throughout "Of the Lordis Supper." It contains 116 leaves all numbered, the register running

[1] Johnston's *Hist. rerum Britannicarum*, p. 460.
[2] M'Crie's *Melville*, p. 312.

John Hamilton.

A–O^{8}, P^{4}. The second or additional part, "Certain Orthodox and Catholik Conclusiones," has no head lines, nor are the leaves numbered, but the register continues regularly from the former part (exclusive of the second title-page), the signature of the preface to James being P$^{5-8}$, and the text Q^{1} to V^{6}. Then follow two leaves, completing the sheet, "Certane Quæstionis," ending, after the thirteenth *Quæritur*, with "Finis."

But it is curious to note that many copies, *e.g.* those in the British Museum and Signet Library, and others in private hands, have no second title-page, and as the register is complete without it, its absence would not generally be detected. The title here reproduced in facsimile (*infra*, p. 93) is from a fine copy in the Drummond collection of the Edinburgh University Library.

Lord Hailes remarks on the "casuistical distinction" with the help of which Hamilton at the same time addresses Mary as "his Soverane Marie the Quenes Maiestie of Scotland," and James as "King of Scotland"; but this was doubtless in view of the desired Association which may have been then regarded by him as virtually accomplished.

Hamilton's second Scottish book, with a title which is inconveniently similar to his first, *A Facile Traictise* (1600), treats mainly of the marks of the Church and the nature of the seven sacraments. The epistle to King James is followed by "Certaine Prayeres to excitat the devotion of trew and constant Catholiks." Of these prayers, Hill Burton, who was much impressed by them, remarks, "Words came to him at his bidding—words expressive of Christian meekness, humility, charity, and all that might seem appropriate rather to the secluded anchorite than to the man of storm

and strife" (*Hist.*, vi. 271). The head lines of the first seven chapters of the text are "A reul to knav trev religion." Then follows Chap. viii., "The markes of the trev Kirk," and on page 203 comes a division, not numbered as a chapter, "Of the nvmbre, natvre and effect of the Sacramentis in the Euangelical law," subdivided into sections, having for their head lines, Of the Sacraments; Of Baptisme; of Penitence; &c. The text ends on page 444, with Finis. The register runs, (Epistle and Prayeres), ^{12}, $*^{6}$; (text) A–S^{12}, T^{6}, followed by "A Cathalogue of 167 Hæreses," &c., "Corruptione of 23 passages of the scriptures," and "Advertisement to the reiders," all unpaged, V^{6}–X^{4}, ending with the catchword THE, and followed by two unnumbered leaves, consisting of some verses, "On the trew vse of the crucifix, with a detection of two calumnious lies of the Caluinolatre ministers," with a woodcut of the crucifixion. John Hamilton.

Nicol Burne.

Of Nicol Burne we know little but what he tells us himself in his prefatory epistles; and even here the main facts are not very clearly stated. He was brought up from his tender age, he says, in the doctrine of Calvin, which he followed with affection and zeal, till he found by reading some Catholic books that it was but a mass of old and condemned heresies. This, his new position, he then declared himself ready to defend and prove before the General Assembly, or, failing to do so, to suffer any punishment they might be pleased to inflict. He thereupon asked the minister Smeton, in Paisley, if he could have free access to the Assembly which was shortly to be convened in Edinburgh. This offer was made probably some time after July 1580 (when

Nicol Burne. the Assembly was held in Dundee) in view of the next meeting which was to take place, in the October following, at Edinburgh. Smeton, it seems, thought the request a fair one, and gave his word that it should be granted. Thereupon preparations were made. Twelve judges were chosen; three noblemen and three ministers by Smeton, and three bishops and three lawyers by Burne. The subjects of discussion were arranged, and the agreement was subscribed in the presence of the Master of Ross and the lairds of Caldwell, Blackhall, and Johnstone, by Burne, who seems to say that he thereupon departed in peace to await the appointed time. But Smeton, without any warning, proceeded to excommunicate his adversary, sent to Edinburgh for letters of caption, sought for him throughout the country, until finally he was apprehended and warded in the Tolbooth of Edinburgh, where he remained from October 14 to January 30 of the following year.

Such is the account which Burne gives "to the Christiane reider." In his epistle to the king he enlarges on the injustice and cruelty done to him. We learn here that he was imprisoned first in the castle of St. Andrews and next in the Edinburgh Tolbooth, not for any evil-doing, but for open profession of his religion; and it remains doubtful whether he had been merely transferred from the one prison to the other, or whether the imprisonment at St. Andrews was not on some previous occasion, that is, prior to the engagement with Smeton. It also appears that he had made open profession of his faith "be plaine disputation bayth at libertie and in presone, to the oppin confusion of the ministeris," who conspired cruelly against his life, accusing him of high treason before the King's Advocate and the Lord-Justice Clerk. The Assizes were twice summoned; but the king,

moved by Burne's letter of humble supplication, commanded that no injustice should be done to his "auin schollar." The ministers however, thirsting for his blood (so we are told), invented a new stratagem, by which he was to be starved to death in prison by being deprived of all access to friends who were willing to supply his necessities. Nicol Burne

Burne now hung a purse out of the Tolbooth window, craving alms for Christ's sake. His enemies cut down the purse, and gave orders to the gaoler to hinder him sending out any more letters of supplication. But Burne was able to persuade him to carry a petition to the Provost and Town Council for license to beg, and this license he obtained. The ministers, however, obtained an order forbidding him to affix any letter to his purse, or to solicit alms in the name of a scholar. Yet, in spite of all this, charitable persons gave him alms abundantly by way of expressing their ardent desire for the extirpation of heresy and the restoration of the Catholic religion. His enemies now, foiled in their attempts on his life, and fearing that if he remained in the country he would expose their errors, procured his "unnatural banishment," and caused him to find surety in £500 not to return. Further, to bring him into contempt they spread the report among the people that in such conferences as they had with him "in presone" they were entirely victorious. It was in order to expose this fraud, and to show how frivolous and impertinent their reasonings were, that Burne briefly collected his "hail discours and disputation with the Ministers and vther Protestaons in Scotland," and boldly ventured to dedicate his book to the king.

The records of the Church of Scotland do not give us much additional information. The forty-first General

Nicol Burne. Assembly met in the "Ovir-Tolbuith" of Edinburgh on October 20, when Burne had already lain there in prison six days. In their first session the Assembly petitioned the king for some order to be taken with their victim, and in the thirteenth and last session, John Brand, a former monk of Holyrood Abbey, was ordered "to delyver to my Lord-Justice Clerk the kingis majesties command, givin in wryte, for raising of letters against Mr Nicoll Burne."[1] The king may have changed his mind or had the proceedings quashed, for it seems clear that Burne was never brought to trial.

The caution in £500 which Burne was required to give was found for him by Mr Andrew Burne in Leith, George Burne, a brother of Nicol, in Gogar, being cautioner in relief. It is dated 29th January 1587, and bears that he, Nicol, "shall within a month hence depart this realm, and in the mean time do nothing in prejudice of the present religion presently professed" (*Register of Privy Council*, iii. 328, 355).

It is difficult to gather from the prefaces or the text of Burne's book how much of the dispute was carried on within and how much without the gaol; and it would be interesting to know with certainty who were the ministers who, in the intervals of the business of the General Assembly, adjourned to the prisoner's cell to there discuss theology with the unfortunate man who must have argued at a great disadvantage, as long, at least, as the purse hanging from the window was empty or his dinner doubtful.

Burne tells the reader, "In the beginning of my Conference, being onlie examinat be Maister Andro Meluine, gif I had bene groundit in the Catholik religion or nocht, I

[1] *Booke of the Universall Kirk*, part ii. pp. 464, 472.

ansuerit according to his interrogationis, and sua I hae put the mater in vritt rather in maner of ane Catechisme nor disputatione, euin as it proceidit in verie deid." The first question in the book is, in fact, put by Melville, and throughout the first ten chapters the conference on the side of the ministers is conducted in the same brief catechetical, rather than argumentative, form. We may conclude that this was in the Tolbooth. In Chapter xii. a Mr Blackwood intervenes. Though Melville's name is not repeated, it would appear that he is intended by the initial 'M.' Walter Balcanquhal, minister in Edinburgh, takes up the discussion in Chapter xxi. on the Pope's authority, and John Brand in Chapter xxii. on the succession of Popes. A "Protestant," unnamed, intervenes in Chapters xxiii. and xxiv., and then to our surprise we are told "Heir Smeton tuik on him the disputatione in Paislay in audience of the most honorabil the Maister of Ross, the lairds of Caldual," &c. From the narrative in the preface we should have supposed that Burne, after signing his agreement with Smeton in the presence of these gentlemen, had left Paisley without public parley, but it is evident that at some time there was further dispute at Paisley, and that our book contains record of more than one such dispute; and these are probably not set down in their chronological order. Evidently, too, we do not know all the facts necessary to form a judgment as to Smeton's alleged treachery in the matter of the excommunication and the breach of his compact. Nicol Burne.

Smeton's part in the discussion occupies about forty pages, dealing with the Judge of Controversies, the Visibility of the Church, and the Calling of John Knox. A "Minister" and a "Protestaon" follow (see note, *infra*, p. 111), and no other disputant is mentioned by name.

ırne. Sufficient reference is made at p. 144, *infra*, to Burne's reprint and audacious paraphrase of a poem written by Beza in his unconverted days. Further information will be found in the little volume of Alexandre Machard, *Les Juvenilia de Theodore de Bèze; Texte Latin complet, avec la Traduction des Épigrammes et des Épitaphes, et des Recherches sur la Querelle des* Juvenilia, Paris, 1879.

Burne's book is printed in good, clear type. The first sheet, a^8, includes title and prefaces. The text occupies A–Y^8, Z^4 (the folios numbered 1–190). The sheet Z is completed by two leaves containing table of contents, a third with some verses of scripture, and on the *verso* "Imprentit at Pareis, the first day of October, the zeir of God 1581"; and a fourth, with an ornament only.

Adam King.

Adam King, a native of Edinburgh, and, as he tells us on his title-page, a professor of philosophy and mathematics at Paris, gives no further account of himself. A Latin "epigram" of ten lines is all that he writes by way of preface to his book. Here he describes the contents of the volume, and shows himself particularly pleased with his Kalendar, and its tables which indicate the changes of the moon, &c., the saints' days, and the holy seasons, "quales Hæresis haud vnquam Caluiniana dedit." This is signed "Ada. Regivs Edimb." This prefatory epigram is followed immediately with "The table of the mouable festis according to the awld Kalendar for 48 yeirs to cume."[1] In the Kalendar

[1] The sixth column of this table is headed "Gădokis, or rogationes" (sig. a^3 and a^3). The old name for the Rogation days (Monday, Tuesday,

the greater feasts and saints' days are printed in red letters (Gothic letters in the reprint). Between sig. i, 6 and 7, should be found "the table of the full seys," which is wanting in many copies. It has been supplied here (between pp. 203–4) by the kindness of Mr John Scott of Halkshill, from a perfect copy in his possession. The whole of this preliminary matter relating to the Kalendar occupies 156 pages. It has evidently been compiled in imitation of, or as an improvement upon, the tables and their explanation, including a tide table for Leith, prefixed by Robert Pont to the Arbuthnot-Bassandyne Bible of 1579,[1] which attracted much attention from Catholic controversialists. Adam King.

Adam King was most probably himself the translator of the Catechism of Canisius which he prints, though from the wording of the title-page this must remain somewhat uncertain. Mr King Hewison called attention to the fact that Father Dalrymple, in a note to his version of Leslie's *History of Scotland*, attributes a translation of Canisius to Ninian Winzet. Mr Hewison, however, thinks it possible that Dalrymple may have

and Wednesday before Ascension day) was 'Gang days,' that is, Procession days; and the week in which these days fell was called 'Gang week.' "They haue vsed in Rome in their generall processions in gang week to goe to these seuen hils," wrote Jewel in 1611 (Murray's *Dictionary*). But the form 'Gandokis,' in which *okis* stands for *oulkis* or *oukis*, *i.e.* weeks, is strange. It is not mentioned by Jamieson, but he gives 'Gandays' as a Sutherlandshire term for certain days or weeks in winter and spring, which do not correspond with the Rogation days. King refers of course to the ecclesiastical Rogation week only.

[1] "An dovble Calendare, to vvit, the Romane and the Hebrew Calendare, conferred and compared the one with the other, meete for vnderstanding of the dayes, monethes and yeres mencioned in the Bible. And conteining many other profitable thingis not to be fund in other Calendaris." Pont was a scientific minister who "with the leave of the Kirk was appointed a Lord of Session" (Dobson's *Bassandyne Bible*, p. 131).

g. mistaken the "Four Scoir thre Questions" for such a translation. In any case, the language of King's edition is very unlike that of Winzet.

Peter Canisius (Van Hondt), the author of this famous Catechism, was a native of Nimeguen, born in 1521. He entered the Jesuit noviciate in 1543, was called to Vienna by Ferdinand I. in 1551, and it was by his labours mainly that the progress of the Reformation was checked in South Germany. His *Summa Doctrinæ Christianæ* appeared at Vienna in 1554, preceded by an edict of Ferdinand I. ordering its use in the schools of Austria. Canisius died in 1597, and was solemnly beatified by Pius IX. in 1864. The Catechism was disseminated in innumerable editions and abridgments, and was translated into almost every language of Europe. In King's volume it occupies 464 pages.

To the Catechism King adds 84 additional pages, containing "Ane Schorte Vaye," in preparation for Confession, from which some extracts have been here made; and "Certane Deuot Prayers" for various occasions.

Collation:—Title, Epigram, and Tables, with *Errata;* A^8–K^6, with two additional leaves blank. Catechism; A–Z^8, Aa^8–Ee^6, followed by two blank leaves. "Ane Schorte Vaye," &c.; â, ê, î, ô, $û^8$, $ûû^5$, and a blank leaf with ornament only.

ANE SCHORT CATHOLIK CONFESSION. MS.

This manuscript, which was intended to be, as its title shows, a counterblast to Craig's "Negative Confession" of 1581, is preserved in the Barberini Library at Rome, where

Barberini MS.

are found several other valuable documents relating to the Scottish Catholic mission. Cardinal Francis Barberini had been nominated Protector of Scottish Catholics by Pope Urban VIII. in 1623, and exercised that office for more than fifty years, during which time it was his habit to give hospitable entertainment to Scottish pilgrims to Rome;[1] thus many documents relating to the affairs of their country would naturally come into his hands. Cardinal Maffeo Barberini had been Protector before him, 1605.

The manuscript, which is unfinished, occupies about ninety folios, and is written in a late sixteenth-century court-hand. The first half of the manuscript is written in a different character from that of the second, which is a smaller hand, though of the same school. The paper is also different. The second writer has re-copied, and put in another place, the whole of the chapter "That the Catholik Kirk cannot erre," &c.

There is nothing to indicate the author of this treatise or the exact year of its composition. The quotation from the posthumous tract of Molanus, *De Agnis Dei*, shows, however, that the "Confession" cannot have been written earlier than 1587. The author also quotes some verses on the Agnus Dei, apparently unpublished, by William Estius, the well-known commentator on the Pauline Epistles. Estius was made Doctor of Theology at Louvain in November 1580, and soon afterwards went to the University of Douai, where he taught for over thirty years. The Scots College of Pont-à-Mousson, before finally settling at Douai, migrated there for three years, 1593 to 1596.

A copy of the Confession, made by Father Stevenson,

[1] Hunter Blair's "Bellesheim," iii. 387; iv. 38.

S. is among the Roman Manuscripts in the Public Record Office, London; and another copy made from the Barberini MS. is in the Signet Library, Edinburgh. Attention was first called to the work in 1883 by Dr Bellesheim in his *Geschichte der katholischen Kirche in Schottland*, vol. ii. p. 19 (English translation, iii. 22), where a few sentences are quoted; and some notes upon it, communicated by Mr Wood Brown, were read to the Edinburgh Bibliographical Society in 1898.

The treatise begins with a Catholic confession of faith in direct opposition to the Scottish Negative Confession (*infra*, pp. 249–252). Then comes what is in effect an exposition or defence of this Confession, divided into sections with separate headings, as follows :—

That the Catholik Kirk cannot erre in deciding thinges apperteaning to faithe, fol. 6.

Of the power and auctoritie of the pope, fol. 15.

Of the sacrifice of the masse, fol. 12 *v.*

Of the ordre of preisthead, fol. 15.

Of the five sacramentes denyed be the heretikes, fol. 17 *v.*

Of the sacrament of confirmation, fol. 18.

Of the sacrament of penitence, fol. 19 *v.*

The sacrament of mariage, fol. 22.

Of the sacrament of unction, fol. 24 *v.*

Of sacramental confession and satisfaction for sinnes, fol. 33.

Of satisfaction for sinnes, fol. 36 *v.*

Of transsubstantione and of the reall presance, fol. 39.

De transubst., fol. 41 *v.*

Of iustificatione be faith and workes, fol. 47.

Of the dew and leasum use of Images in the Catholik Kirk, fol. 55.

That the exprese wordes of the scriptures ar not the only moyen to confute heresies, fol. 59 *v.* Barberini MS.

Of the dew vocation or calling of the lauchful ministers of the word of God, fol. 63 *v.*

Of the dew prayer to Sainctes and godlymen depairted out of this worlde, and of thair intercession for us, fol. 65 *v.*

That the pope cannot be iustly called the Antechryst bot rather the heretiks to be the forrunners of the antechryst, fol. 67 *v.*

That the Catholik Kirk cannot erre in deciding thinges appertening to faith, col. 71.

The vulgar Latin translation to be more correct than the Greik now extant, fol. 74.

Of the bread, vatter, agnus dei, and such uther halloued thinges used in the Catholik Kirk, fol. 77.

Of treu iustification throch keiping of the commandements, and not be only imputatione, fol. 80.

De libero arbitrio, fol. 85 *v.*

De meritis bonorum operum, fol. 89 *v.* Here the text breaks off in the middle of a sentence.

PATRICK ANDERSON, S.J.

Patrick Anderson, a nephew of John Leslie, Bishop of Ross, was educated at the Grammar School of Elgin and at the College of Edinburgh. He went abroad, joined the Jesuits in 1597, and in 1609 was sent on the Scottish mission. But he left Scotland again shortly (1611), and was for some time rector of the Scots College at Rome. He subsequently returned to Scotland, and, in August 1620, was captured in Edinburgh and imprisoned in the Tolbooth, where, like Nicol Burne, he had to undergo several examina-

ıtrick nderson.

tions in theology. He was at one time threatened with the torture of the boots, but, after nine months' imprisonment, he was liberated at the intercession, it is said, of the French ambassador. He died in London, September 24, 1624, in the forty-ninth year of his age.

"The Ground of the Catholike and Roman Religion," which was published in 4to, 1623, consists of three parts, each with its own title-page and preface, and with separate pagination. The first part or Introduction consists of 60 pages; the second part dealing with 'the first age or century' of 552 pages; and the third or second century, 174 pages. Father Anderson also compiled "Memoirs of the Scottish Saints," which were preserved, until the French Revolution, in the Scots College at Paris. (Oliver's *Collections*, p. 16.)

ALEXANDER BAILLIE, O.S.B.

Alexander Baillie entered the Scots College at Rome in 1612, and afterwards became a monk of the order of St. Benedict. He published his "True Information of the unhallowed Offspring," &c., in 1628, the preface being dated from Würzburg 13th January of that year. This work, which consists of 226 pages, 8vo, is divided into three books, the first of which is almost wholly devoted to the lives and morals of the early reformers, to the career of Knox, "his lechorous marriage and execrable death," to Archbishop Hamilton, Queen Mary, and the state of St. Giles and other churches in Scotland. Very curious is the note on the back of the title-page calling attention to the passage in which the author discourses upon the Queen.

Alexander Baillie

The printer was sadly deficient in type, and in the early part of the volume was compelled to use an italic *h* for the roman h. In the first sixty-three pages w is represented by vu, thus 'vue novu' for 'we now'; but as we are told in the 'Advertisement' at the end of the book, the printer was subsequently able to procure the letter from Frankfurt.

Baillie does not appear to have visited Scotland since he was a boy. In 1634 he became Administrator of the Scots monastery at Ratisbon, and in the following year, on the death of William Ogilvie, Abbot of Würzburg (to whom his book is dedicated), he went to Würzburg as Administrator of that house. In 1636 he was elected Abbot of Erfurt. In 1639 he was again at Ratisbon as Administrator, and was elected Abbot of that monastery in 1646. He died April 7, 1657, in his sixty-sixth year.

The epitaph on his tomb in the Church of St. James', Ratisbon, is as follows:—

"Admodum reverendus et religiosus Dom Alexander Baillæus, hujus monasterii Abbas bene meritus, qui cum xix annis summa cum laude præfuisset, tandem aere alieno ferme ab ipso soluto, temploque nitide ornato, pie et placide in Domino obdormivit vii Idus Aprilis, Anno Domini MDCLVII, ætatis suæ lxvi."[1]

In the reprint of these Selections the spelling of the original editions has been adhered to, with the following exceptions: *y* has been substituted in the text for *ȝ* in all cases where the *ȝ* is an obsolete typographical representative

[1] Information derived from the transcript of D. Marianus Brockie's MS. at St. Benedict's Abbey, Fort Augustus, and kindly communicated by Father Gregory Ould.

of *y*. Similarly, *th* has been substituted for *y*, initial or medial, where the *y* stands for *th*, and is so pronounced. Thus in place of *ye, vyer, zeir*, I have printed *the, vther, yeir*. These alterations present no difficulty, while they prevent misconceptions as to the pronunciation of the letters in question. The use of *vv* (or of *vu* in Baillie's book) for *w* was a necessity forced upon the Parisian printer by the want of sufficient type for the letter rarely used in French. There seems no need to perpetuate in a reprint a typographical irregularity, the result of an accident which is plaintively deplored by the author himself, as in the "Advertisement" of Baillie, p. 278. The ordinary *w* has been, therefore, everywhere substituted for the *vv*. No other change has been made in this respect, but the reader must be prepared for an endless interchange of *u*, *v*, and *w* throughout. It seems as if the printer was so pleased with his device for representing *w*, that he continually introduces *vv*, where there should be a single *u* or *v*, or indeed where *w* or its equivalent is altogether redundant. Thus we find *vv* for *u* in *vvse, vvsurpes, assvvrit, brvvtuell, ivvgeade, bvvylde, bvvikes;* *vv* for *v* in *vverrie, vvoce, vvoue, evvir, evvin, havve, movvead;* and *vv* redundant with *f* or *u*, as in *selfvvs* and *natifvve*. By way of compensation *v* frequently appears in the place of *w*, as in *varld, varkis, volfis, vylie, vill, vitt;* and with these may be compared as a curiosity in spelling *vyfues*, the plural of *vvyf* (p. 58, l. 21).

Abbreviations have been extended. The punctuation has been corrected only where the pointing of the original may be misleading. Many possible errors of the press have

been left untouched, but in certain obvious instances they have been here corrected in the text, and the original misprint has been placed among the footnotes. Capitals have been added to proper names according to modern usage.

THE REFVTATION OF ANE ANSVER MA- DE BE SCHIR IOHNE KNOX to ane letter, ſend be Iames Tyrie, to his vmquhyle brother.

Sett furth be Iames Tyrie.

Currebant, & ego non mittebam eos Hier. 14.
Quomodo predicabunt niſi mittantur? Rom. 10.



PARISIIS
Apud Thomam brumenium in clauſo brunello ſub ſigno Oliuæ.
1573.
CVM PRIVILEGIO.

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PARISIIS
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1573.
CVM PRIVILEGIO.

*

To the Benevolent Reader.

ALL the writtinges of those quha defendes ane euill caus, as dois Schir Iohne Knox, vsis to be stufit, for inlack of better garniment, with schoring and hedinfull saingis, lyes, with wordes craftelie paintit and coloret, als conuenient to begyle the simple readar, as to impesche and trauel men of gude ingyne and midway knawlage to cum to the vnderstanding of the veritie: suay that be the spreit of discretione thay may discerne betuix treuth and falset. And thairfoir in the litill discurs I haue maid for ansuer to Knox buke, writtin aganis ane letter of myne send to my vmquhyle[1] Brother fyue yearis passit or thairby,[2] I haue put asyde and omittit all thing that appertenis nocht propirlie to the caus, and with als gryte simplicitie as I culd, with help of Godis grace, ansuerit, without ony boutgaitt or subterfuge from the mater, that is betuix ws in debait, alwais, with sic strenth of reasone as thou gude reader sall think sufficient to put at vnder the euill foundet fortres my aduersar hes builded aganis the veritie.

Nochtwitstanding be resson thair is within his buke and dytment sum thingis nocht meakle appertenand to the caus, worthie alwais of reprehensione, I thocht gude to tuiche sum of thame, to the effect, that the rest of his followars, disciples, or marrowes, lerne to be sumpart moderat, and mair circumspect in thair writting, and nocht to esteme ws (albeid we be vtherwais simple and negligent) to be so destitute of iugement and commone intelligence, that we can nocht perceaue, quhat difference thair

[1] vnqulyle.

[2] For the date and occasion of this letter see the Introduction.

be betuix the simple and strenthte defence of ane iust caus, and the craftie coloring of ane lesing.

Be this I may hoip in God that sum reading this my censure of the aduersars writting may perchance lerne sumthing, quhilk of befoir, other thay misknew, or that had foryet efter thay had knawen it and other be lerning or remembrance thairof, cum also to the knaulage of thair dewitie towart God his spous the halie Catholick and Apostolick Kirk, and thair awin saluation. Now gude reader I haue proposit God willing sa schortlie,[1] that I sall nocht be eirksum, and sa modestlie, that nane of the aduersaris fauorers quhow affectionatlie that euer thay embrace his doctrine, sall haue iust occasione to be commouit be ony asperitie of wordis I sall vse. And to begin from the beginning of his buke, quhair of his accustomit modestie, he dois call me ane fule in thir wordis. *Ansuer nocht ane fule according to*
1 Cor. iii. *his folishenes.* To the quhilk iniure and contumelie I say no thing bot that, quhilk says the Apostle S. Paull, he that is wyse amangis yow lat him becum ane fole, that he may be ane wyse man in dide: that is, quha estemis him self wyse, he man afoir he becum wyse in dyde esteme him self a fole, euin be resson of the estimatione he hes of his awin wisdome. Sua to the effect I may be participant of the trew wisdome, quhairof the Apostle meanis, I nocht onlie heir with patience Schir Iohne Knox call me ane fole,[2] bot alsuay inwartlie in my hart and conscience knawis my self to be ane fole: haueand na mater to gloir in ony wisdome that I haue of my self: bot that I am ane of the weak membris of Jesus

[1] schorlie.

[2] The text, Prov. xxvi., appears on the title-page of Knox's answer, as follows: "Answer not a foole according to his foolishenes least thow be lyke him; answer a foole according to his foolishnes least he be wise in his owen conseat," with the following comment: "The contrarietie appearing at the first sight betuix thir twa sentencis stayit for a tyme baith heart to meditate and hand to wryte any thing contrair that blaspheamous letter. But when with better mynd God gaue me to considder that whosoeuer opponis not him self bouldly to blasphemy and manifest leis, differis lytill fra tratouris; cloking and fostering, so far as in them ly, the treasoun of tratours, and dampnable impietie of those, against whome Gods iuste vengance mon burne without end, vnles spedie repentance follow: To quyet therefor my owne conscience, I put hand to the pen as followeth."

Christ, participant be his grace, efter the measure of my capacitie of sic wisdome, as he hes teachit his maist deirlie belouit spous the halie Catholick and Apostolick Kirk, be the continuall assistence of his halie spreit according to his promis. Efterwart he declaris the caus that mouit him to wreit aganis my letter in thais wordis: *To quyet thairfore my conscience, when God gaif me to considder, that quhasoeuer opponis nocht thame selues to manifest lies, differris litle from tratoures, I did put my hand to the pen.* We haue gude caus to dout at the leist gif God be the author and wirkar of ony sic considerationis, or thochtes, as Knox mynd hes bene occupeit with this mony yearis past: lest be God we vnderstand the God of this warld, quho be the ministerie of Schir Iohne Knox and his accomplesis dois wirk in the sonis infidelitie. 2 Cor. iv. Yet dout we nocht, bot the veray trew God, (quha nocht onlie is the author and induellar of all gude myndes, bot also dressis and puttis in ordour euill myndes be his prouidence, to the proffiet of his chosin), has permitted his malice to interprise this ansuer, that thairby his folie micht be maid manifest: and mony be that way reterit out of the mirknes thay war drawin into be him. Efterwart being obstinatlie addicted to his awin oniust and vngodlie practeise dois fall in maist despytfull and sklanderous reproches calling our doctrine blasphemies and lies, quhair it is gretumlie to be lamentit, that the hartis of men suld be so blindet with vtter and extreme darknes, and so separat from the grace of God, that thay shuld nocht anis espye the abominable inuentionis, and dessaitfull practises of thais personis colorit and set furth be sic vtragius and dispytfull sklandres. And albeid no wyse or godlie man will gif eares to sic vane reproches: yit vnderstanding sindrie to be oftymes moued thairby, I will exhort thame to considder diligentlie the discurs of our disputatione, quhair thay sall cleirlie vnderstand that it proceid rather of his custome and deprauat consuetude, nor of any reason: as alsuay thay sall onderstand it to cum of ane mair arrogant and presumptious breast, sterit vp to that effect be Sathan, as cleirlie may appeir of his stile, quhilk he dois vsurpe to him self in thais wordis: *Iohne Knox the seruand of Iesus Christ desyris grace, mercie and pace from God the father*

of oure loird Iesus Christ.[1] Fane wald he appeir to the simple people, that he seducis, S. Petir or S. Paul, or at the leist ane man of Apostolick lyf and verteu: clething him self with thair phrasis, maner of speaking and wordis, euin as the Asse of Cumis, quha beand anis fled fra his maisters seruice did cleith himself with the skin of ane lyon that he micht liue at libertie and nocht to be drawin agane to the yok of his maister. Bot euin as that Asse, being with diligence cleirlie espyet be his lang luggis, was knawin to be ane asse cled with ane lyons skin: suay quha will espy diligentlie Schir Iohne Knox actionis, and behauiour, euin sen he begouth to be principall pillar of his new buildet kirk in Scotland, sall easalie persaue als greit difference to be betuix the spreit of Schir Iohne Knox and the spreit of S. Petir or S. Paul, or ony vther Apostle, as is betuix ane asse and ane lyon, or to vse the similitude mair propre to oure propois: as is betuix ane wolf and ane trew pastour. Quhairfoir I beseik the gude reader to call to
Mat. vii. rememberance the admonitioun of oure Maistre Christ, saing, Bewar with thame that cumis to you in scheip skinnis, for thay ar
2 Cor. ii. inwartlie wolfes. And that his apostle sayis: fals prophetis ar subtile warkmen, and transformes thame selues in persones of the Apostles of Christ. Quhilk is no thing maruelous, in respect that Sathan transformes him self into ane angell of licht. For gif euill appereth without[2] ony apperance of gude, thair is no man bot incontinent wald refuse it, euin as all men abhorris ane euill spreit without he be couered with the forme of ane angell. And thairfoir, euin as Sathan him self, quhen he will

[1] The whole passage is as follows: "Iohne Knox, the seruand of Iesus Christ, now wearie of the world, and daylie luiking for the resolution of this my earthly Tabernacle, to the faithfull, that God of his mercy sall appoint to feght after me, desyris grace, mercy, and peace from God the Father of our Lord Iesus Christ, with the spirite of sanctificatioun to resist all kynd of impietie in thir last and most wicked dayis, wherein Sathan rages, knowing that hes a short tyme to trouble Goddis peple."

"I have added vnto this preface a meditatioun or prayer thrawin furth of my sorrowful heart and pronounced be my half dead toung, befoir I was compelled to leaue my flocke of Edinburgh, who now ar dispersed, suffering lytill les calamitie then did the faithfull efter the persecutioun of Steaphen."

[2] withiut.

deceaue, apperis nocht in his awin forme, bot in the forme other of ane gude angell, or than of sum man of authoritie: euin in lyk maner, fals prophetis, heretikis, and seducears of the people quhilkis ar the ministers of Sathan, apperis neuer in thair awin liknes nor similitude, bot couered with the scriptures in thair wordes and speaking, or sum othar externe liknes of the Apostolis, and trew seruandis of God. And as euerie ane of thame is the mair wicked or author of ane doctrine maist far from the veritie, suay is he in his behalf mair craftie to couer him self with sic ane mantill, and thairby maist impudent to vsurp it, that na wais appertenis to him. We knaw weill, that the Apostolis, espetialie S. Petir and Paul vsit sic titles, but for certane causes, and of gude richt: lyk alsuay as efter thair days sum doctours of the Catholik kirk, bot with greit humilitie and modestie, and verray seindill, suay that in S. Augustenis epistolis it is neuer found bot anis. And the Papis callis thame bot seruandis of the seruandis of God. Be the contrar all heretikis almaist of all tymes hes vsurped impudentlie the titles of the Aposteles, suay did Manes (as testefies S. Augusten) author and beginner of the Manicheans superstitioun, suay hes done all the fals doctouris of our dayes. Heirfoir gude reader, I beseik the, for the affection and zeall thou hes to thy awin saluation, quhair euir thou sall heir or read sic vantouris, nocht to trow hastelie, that thairbie other thay be lyon or scheip, quhobeit thay weare thair skinnes: for in veritie it is great barnelines to be sa hastelie seducit and begylit, especiallie in ane mater of sa greit importance. And the Apostle doith admonis ws to be barnes in malice, bot nocht in wit. To this heid apperteanis also, quhilk he writtis, that his followars of Edinburgh sufferit litill les calamitie for his departing, than did the faithfull efter the persecutioune of S. Stephan. For wnto he proue that he defendes that same caus, quhilk S. Stephan did defend and tholit deith for, he will neuer caus me to belue nor grant that other his followars of Edinburgh be lyk the faithfull of Hierusaelem, or thair calamities, quhilk thay sustenit throch his departing, lyk to the affliction of the faithfull of Hierusalem efter the death

1 Cor. xiv.

of Stephan. ¶Yit dois he nocht stand in ony way content, haueand cled and habilyieth himself with the mantell of the Apostles, and haueand also comparit his affliction and persecution to the persecution of S. Stephane: onles moreouer he declair him self indewed with the spreit of prophecie in thir wordes: *The Romane Antechrist salbe destroyet in dispyte of all thois that labour in the contrare.* In the quhilk he dois follow the futstoppis of his forfather Martin Luther, quha afoir his death desyred this verse to be put on his greaf. *Pestis eram viuus, moriens tua mors ero Papa.* In veritie he wes ane pest quhen he leuit, nocht onlie becaus he said suay, bot becaus it wes suay in dide be all mennis iugement that knew him weill: suay it wes nothing difficill to him to speik prophecie of that quhilk wes passit in the sicht of all men, bot quhen he com to schaw the thing that wes to cum, the spreit of prophecie falit him. For, quhat euer the Deuill be the ministrie of Luther persuadit to the cuntray of Almanie in his lyf, it hes had bot litill succes efter his death, suay that thair is few cuntrais presentlie in Almanie, quhilkes retenis nocht in sum part the Catholick religioun, quhilk the kirk of Rome professis, and ane greit part of thame quha wes seduced be him, hes verray greit desyre to returne to the Catholick kirk, albeid thay be impeschit be warldlie impedimentis alluterlie contrar to the trew faith and religioun according to the word of Christ, quhilk he spak lang tyme ago. *Quomodo potestis credere qui gloriam queritis ab inuicem.* Suay we may hoip that this prophecie of Sr. Johne Knox, sall cum to the same effect be schort proces of tyme.

John iii.

As concerning his forme and maner of ansuering, quhilk he vses in all his discurs, I may assure the in feu wordes, that he neuer ansueris to that quhilk was demandit of him: bot euer seikand refugis and bygets, castis in mony other maters by it quhilk is in question, to distrack the readars intentioun and spreit, that he neuer perseaue it quhilk is in controuersie, nor quhou slaulie he ansueris thairto. Moirower, agains all law of gude resoning, he dois euer bring for probatioun that quhilk is

in questione as quhair he will proue that he hes the trew kirk, he vsis this ordinalie for ane probation. *We haif the trew kirk*, says he, *becaus we ar assurit to be mantenit be God, and that we ar gadderit in his name.* Now all man may se, that the question betuix him and ws is, quhether thay be gadderit and mantenit be God or nocht. In lyk maner, quhou oft that euer he callis the Pape the Romane Antechrist, or the Messe Idolatrie, he fallis almaist in the lyke falt, to vsurp that as certan, quhilk of it self is maist fals, and repugnant to all veritie, and as concerning the present disputatione, at the leist, in controuersie. To his vanitie appertenis also, that he execratis and condamnis his aduersaris with maist horribill execrationis, bosting the wraith of God to cum on thame, onles that hastelie thay returne to repentance of sic thingis, to the quhilkis (as the discours of his letter schawis) he can nocht ansuer. Gif he wald haue had ony credeit or authoritie, he suld haue first ansuerit suffitientlie to all thinges, quhilke wes obiectit aganis his doctrine: and thairefter he micht haue had sum iust occasione to call his aduersar ane liar and ane blasphemour, bot onmyndfull of his awin dewtie, he can nocht foryet his accustomat modestie to blaspheme and execrat, quhasoeuer opponis thame to his new inuentit euangell. As quhair he reproches my language and orthographie,[1] I wald require sum iugement and circumspectione of him and his ministers in that behalf, for quhow impropir that euer my language be I am verray excusabill, be resson of my lang absence from my awin cuntray and hanting of the Latine toung and vther languagis mair nor my awin. Alwais God willing, I sall speik sua, that I salbe easalie vnderstand. I reid in S. Augustein, that a mannis language is lyk vnto ane plait, or ane vther veschall, and the mater that he proponis to be vnderstand be his language, is lyk the meat that is proponit in the plait: and euin (sais he) as ane hungrie man will litill regard of quhat mater

[1] The reference is to Knox's remark in copying Tyrie's letter, "We keip his awin wordis and ortographie." Also in his preface Knox wrote: "But because in wryting he appeareth to vs, rather scabrushly to haue translatit that which he wrytis furth of Latine, or of sum other forane toung, then frely to haif expressit his awin mynd."

the plait be, or quhether it be craftelie maid or nocht, bot rather desyris to assuage his hunger with the meat that is proponit: sua a man that hes desyre to feid his spreit, with the weritie, will litill regarde the maner of the language, be the quhilk the veritie is proponit to him, quhether it be polite or eloquent, or simple or rude. Bot Sr Iohne Knox in dide and his ministers hes mister of sum eloquence, that thairthrow thair fals and erronius doctrine quhilk thai defend, being craftelie buskit with polite and exquisite termis appier nocht in the awin forme nor liknes, bot in ane fals and deceatfull garment, that thairthrow it be nocht incontinent espyet, suay that I may say iustlie of thame, quhilk S. Augustin sais to the Manicheans, *Superbi loquaces et deerrantes nimis, in quorum ora laqueus diaboli, et viscum confectum ex dulcissimis syllabis nominis Dei Patris et Jesu Christi filii eius redemptoris nostri, et paracleti consolatoris spiritus sancti. Hæc enim non recedunt de ore eorum sed sono tenus et strepitu linguæ. Cæterum, cor inane est veritatis, et dicunt nobis veritas et veritas, et multum nobis eam dicunt et nusquam est in eis.* As to me I mak na professione of eloquence, nor yit the caus quhilk I defend hes mister ony wais thairof, becaus the veritie is beautifull aneuch of it self and misteris no uther mantill nor fard to be acceptabill and aggreable to thame, quha with ane vpricht hart desiris to cum to the vnderstanding of it. Now gude reader to pretermit mony vther thingis, quhilkes of thame selues ar easie to be perceaued be ony man that considderis his haill discurs, I will pas to the mater, first proponand my lettre, thairefter his ansuer, nother eikand nor pearand ane word, last of all I sall subione the refutatioun, quhilk salbe ordourlie obseruit to the end of the buke. Daitit at Paris the 8 of Merche. 1573.

James Tyrie.

The Letter.[1]

SCHIR efter hartlie[2] commendatione[3] of seruice and prayars[4] I[5] haue writtin sa oft afoir (we keip his awin wordis and orthographie)[6] it come of my cheritie, that I aucht to yow for sindrie ressonis,[7] and of the solicitude[8] that cheritie causit me to haue of the eternal saluation[9] of your saule desyrand be your ansuer to haif knawin your mynd in that behalf quhilk, sen I haue nocht[10] obtenit as yit, I haif thocht, haueand[11] opportunitie of this bearer,[12] to wreit[13] this writting[14] amanges[15] the rest and to exhort yow thairbie[16] that ye wald ernistlie[17] (as it becummis ane man to quhome God has geuins a mony giftis and talentis) and ryplie[18] considder be quhat way ye man[19] cum to that end to the quhilk God has creatit and redemit yow. fol. 1 *r.*

Qvhilk apperis[20] to me, to be the onlie faith and religioun kepith[21] in the Catholick Kirk of Christ, sen the beginning thairof, quhilk apperis[22] cleirlie[23] be the maist plane wordes of the prophit[24] Isaie,[25] quhair he spekis of the kirk. *Gens et regnum quod non seruierit tibi peribit.* Quhilk wordes gif ony wald apply to thair new found kirkes[26] and speciallie[27] to your inuisible[28] kirk of Scotland, bot yit aucht yeir auld, he is conuicted. For it is manifest that befoir a thousand yeiris in all the warld wes[29] fol. 1 *v.*

[1] The text of the Letter here given follows that of Tyrie's reprint. The variations from it in the original edition, as printed by Knox, are placed in the footnotes.

[2] hartly.
[3] commendatioun.
[4] prayeris.
[5] Insert 'that' before 'I have writtin.'
[6] ortographie.
[7] ressounis.
[8] solicitude.
[9] saluatioun.
[10] not.
[11] haifand.
[12] beirer.
[13] wryte.
[14] wryting.
[15] amangis.
[16] thairby.
[17] ernistly.
[18] rypely.
[19] mon.
[20] appeiris.
[21] keipit.
[22] appeiris.
[23] cleirly.
[24] Propheit.
[25] Isai.
[26] kirkis.
[27] specially.
[28] inuisibil.
[29] was.

thair peple[1] of God that trowit as thai do, quha defendis the contrarie, quhilk na man bot he that wald schaw his impudencie[2] and his ignorance togidder dar deny: and of the kirk, quhairof the propheit spekis. It is said be him in the second chap. that it sall be manifest and visible[3] throw all the warld. Quhairfoir gif ye can nocht[4] schaw quhat place of the warld afoir thre hundreth yeir your kirk was into, it followis of necessitie that it is na kirk.

fol. 20 *r.* And suyftlie[5] gif ye, or ony of your cunning ministers of your new inuented Euangell, schaw me the[6] successioun of his kirk sen Christ, and by that, aggre the manifest contradictioun that baith I haue red, and sene with my ene amangis the doctouris and principals[7] of your new doctrine, I sall nocht[8] onlie[9] renunce the sentence quhilk I haue haldin heirtofore,[10] bot als sall afoir all that will heir[11] me, confes my ignorance and fault, and sall employ all my strenth[12] to the furthsetting of your religioun.

fol. 30 *v.* Qvhairfoir schir considdering that in that kirk in the quhilk I am be the grace of God, thair is continuall successioun[13] of doctrine, and that same self quhilk is preached[14] now, hes bene teached[15] in all agis,[16] as it is manifest to[17] ony man that hes red all ancient writtars[18] afoir oure tymes. And moirouer[19] I find it spred throw all the warld, as in lykmaner[20] it is manifest and the experience dois teche[21] you,[22] for ye will cum to na place quhair Christis doctrine is ressauit, bot ye will find the religioun at the[23] leist in mony personis. Quharfoir[24] gif ye can nocht[25] schaw

[1] pepill.
[2] impudence.
[3] visibil.
[4] not.
[5] swyftlie.
[6] dew before succession.
[7] principallis.
[8] not.
[9] only.
[10] heirtofoir.
[11] heare.
[12] strength.
[13] succession.
[14] preachit.
[15] teachit.
[16] ages.
[17] till.
[18] wryteris.
[19] mairouer.
[20] lyke maner.
[21] teich.
[22] yow.
[23] om. the.
[24] Quairfoir.
[25] not.

in na vther religioun[1] the samyng,[2] it followis necessarlie[3] that na vther religioun is the trew religioun.

Thair is sum I knaw, perchance, for laick[4] other[5] of gude discurs[6] or witt,[7] measures the veritie of the thing thay follow, be the warldlie[8] succes thay haue in the following of it. Bot surelie[9] I can not esteme yow to be ane[10] of that rank, and gif ye war,[11] I wald exhort you[12] to reid amangis the rest, the 27[13] psalme, and the 143[14] psalme. Quhairby ye wil easalie[15] vnderstand, that nother[16] the prosperous succes of your pairt (in warldlie thingis[17] I mene) prouis[18] it that ye follow to be of veritie, nor yit our decay and aduersitie, makis our pairt[19] to be conuicted, yea[20] rather, the mater considerit[21] as it aucht[22] to be, your prosperitie is rather a manifest argument of Goddis wraith, nor of ony treuth of werity. For it is said be ane godlie,[23] halie,[24] and cuning man ane XI hundreth yeir bypast, *quod nihil infælicius fælicitate peccantium qua et pœnalis nutritur impunitas, et mala voluntas velut interior hostis roboratur.* fol. 46 *r.*

Sen my departing fra you,[25] I haue sene sindrie congregationis, spetiallie[26] in Germanye,[27] professing as thay pratendit[28] the treu[29] word of God, and his euangell, bot in veritie, betuix thame thair selues,[30] and thame[31] and you,[32] I find sa great[33] difference and repugnance in maters[34] of greit consequence, that gif thair war[35] na vther argument, to let me nocht[36] depart from[37] the catholick kirk in the quhilk I was baptizat,[38] that wer sufficient. fol. 55 *v.*

[1] religion.
[2] samin.
[3] euidently.
[4] laik.
[5] outher.
[6] discourse.
[7] wit.
[8] warldly.
[9] surely.
[10] om. ane.
[11] wer.
[12] yow.
[13] seuintene and twa.
[14] hundreth fourtie and thre.
[15] easily.
[16] nouther.
[17] warldly thinges.
[18] preifis.
[19] part.
[20] ye.
[21] being consideritt.
[22] aught.
[23] godly.
[24] haly.
[25] yow.
[26] specially.
[27] Germanie.
[28] pretendit.
[29] trew.
[30] selfis.
[31] them.
[32] yow.
[33] greit.
[34] materis.
[35] wer.
[36] not.
[37] fra.
[38] Baptized.

fol. 56 *v.* Qvhairfoir schir I exhort you[1] as I begouth, to think on this mater, as deiplie[2] as it becommeth[3] a Christiane man. And quhen ye haue sua[4] done, aduertise me of your sentiment. In the meane tyme, I sal[5] pray almichtie God be his grace, to illuminat your spreit, to knaw in this mater the richt way, and to gif you[6] fortitude and strenth, quhen ye haue[7] knowen[8] it, to profes it sa far as salbe conuenient to your estate and saluatione.[9] Hauing na forther occasione[10] of writing,[11] committis you to the protectione[12] of almichtie God. Writtin at Paris the sext[13] of December be your maist humble[14] seruitour and brother. James Tyrie.

¶ Gif ye pleis to answer ye may send your wryting to the Baillie of Arroll, quha will caus it to be send to me.[15]

The Refvtation.

fol. 4 *r.* ALL this discurs is sa vane and sa litill to the propos, that I wat nocht weill at quhat pairt I suld begin. First he sais, that of tuay propositiones quhilkis ar verray trew, I collect ane conclusione maist fals and repugnant to all veritie. Ane Dialectitian wald ansuer, that schir Iohne Knox hes nocht weill considderit the rewlis of Dialectik, to affirme ane fals conclusion to follow of trew premissis. Bot becaus I knaw his greit occupationis and sollicitude he hes of his wyf and childrine, that he culd nocht tack tent to sic trifflis, I will pas this with silence, and will enter schortlie in the mater. He domandis ws two thingis,

[1] yow.
[2] deiply.
[3] becummis.
[4] swa.
[5] sall.
[6] om. you.
[7] haif.
[8] knawin.
[9] saluatioun.
[10] occasioun.
[11] wryting.
[12] protectioun.
[13] vi.
[14] humbell.

[15] This postscript, which appeared in the original, as printed by Knox, is not repeated in Tyrie's reprint. The bailie of Errol, or steward of the Errol estate, was the father of Edmund Hay, S.J., who took Tyrie away with him to Louvain in 1562. (Pollen's *Papal Negotiations*, pp. 144, 146.)

gif we wald establiss the Romane kirk to be the trew kirk. The first is that we schaw quhatsumeuer wes promised to Ierusalem to appertien onlie to the Romane kirk: I ansuer that the promeis appertenis to ane kirk quhilk suld be Catholick or vniuersall: lyk as we say I beleue the halie Catholick kirk: suay gif na kirk or congregatioun of men quha professis the name of Christ at all tyme hes bene Catholick, nor yit is Catholick except the Romane kirk (quhilk dois nocht onlie comprehend the toun of Rome bot alsuay the haill warld, quhilk in vnitie of doctrine dois aggre with it) it followis necessarlie, that quhatsumeuer wes promised to Ierusalem, dois onlie appertene to the Romane kirk. And this to your first domand.

The secund domand is that albeid the promeis be maid to the Romane kirk we schaw mairour that it hes remanit in the first couenant with oure Saluiour. This domand contenis in it ane maist wicked blasphemie: for Schir Iohne Knox supponis that God micht promeis that quhilk he wald nocht accompleis, quhilk is no thing els bot to mak him ane liar. Thairfore it requiris na new ansuer, becaus the promeis of God is ferme and certane, that gif he hes promised to mantene his kirk be the assistance of his holie spreit to the end of the warld, we aucht to be assured thairof quhatsumeuer Schir Iohne Knox say: quhais impudencie and arrogance is so great in this behalf that he apperis mair wicked nor Sathan him self, his Maister. Becaus albeid that the Romane kirk haue the promeis of God to be mantened, yet onles it proue that it hes bene, and is as yit mantenit, he will gif na credence nor authoritie thairto. And be the contrar albeid he and his ministers be destitute of all promeis, yet he will quhatsumeuer he says to be embraced as the trew and sincere woird of God. Gif his arrogance be greit, I leif the iugement to the reader. As to the place of Hieremie the propheit quhilk ye cite, it makis no thing for your opinione, bot reather is aganis yow, becaus as the text schawis manifestlie, he spak nocht onlie to the preistes bot to the haill multitude, quhome he accusis that thay had maist enormlie transgressit the commandimentis of God, bot becaus

the people vsit to obiect to the prophetis, quhen thai wer admonised be thame that thai had the temple of the lord, euin as thairbie thai had bene in greit securitie, and na euill culd befall wnto thame. Hieremie[1] dois reiect sic obiectionis, sayand that sic vane persuasionis will no wais auale thame onles be sincere and onfenyed repentance thai turne wnto God, and leue accordinglie to his law. He denyed nocht as ye affirme that thay had the trew kirk of God and that God was treulie worschepit in the synagoge, bot admonised the people to gloir nocht in that as that thairthrow onlie thai micht pleis God lyk as we say now that it will nocht be proffitable to ws that we haue the trew kirk and the trew doctrine, onles oure lyf and maners correspond thairto. Bot lat ws pas fordward.

Ane argument quhilk uset euer to be obiected be Catholick men aganis your new inuented kirk is this, the trew kirk of God aucht euer to be catholick or vniuersall: your kirk hes nocht euer bene vniuersall: thairfore it can nocht be the trew kirk of God. Ye ansver, that quhatsumeuer is vniuersall is nocht consequentlie good, as ye deduce be mony exemples. Quhilk ansuer as euerie man may sie is naway to the propos. Becaus albeit it wer granted to yow that it war nocht sufficient to the trew kirk to be vniuersall, yit ye can nocht denye bot it is necessare. Thairfoir gif ye hed ansuerit to the propois, ye suld haiue schawin your kirk to haue bene vniuersall at all tyme. Bot apperandlie conuicted be your conscience, and be experience it self ye confesse allradie the contrar, and thairfoir reiectand that mark, quhilk of it self is maist euident, and approuit be all scriptures, ye seik refuge to ane vther mark, quhilk is far mair obscure, and onknawin, quhilk is, that the trew kirk of God aucht to be halie. For the halines of the kirk is onlie knawin to him quha doith vnderstand the secretis and heartis of men, and thairby being only knauwin to God it can on naways be ane taikin to ws of the trew kirk. Bot gif ye wald affirme the halines of the kirk to consist in the dew and lauchfull administratioun of the sacramentis and condigne professione of the faith, as ye

[1] Hierrmie.

appeir to allege, ye micht alsuay thairby perfytlie vnderstand that it is in lykmaner obscuir and ane ondecydet controuersie. For all heretikes hes continuallie vnto this present hour vsurped that as ane taikin and note for approbatioun of thair kirk. As to the notis and taikines of the trew kirk, thay suld be sua appropriat to it, that thay may nocht be vsurpet be fals propheites be onie meanis, as that the kirk is vniuersall, and that it hes continewall successioun of pastoures: quhilk tuay markis did neuer as yet aggrie to onie assemblie or congregatioun of heretikes. Becaus that all heretikes hes decayet from the trew kirk, suay thair sinagoge at all tymes culd nocht be vniuersall, and be that same resson thay culd neuer be able to schaw contineuatioun of thair pastoures. Bot did euer gadder to thame selfis, ane ordour of ministeris without onie lauchfull beginning, as testifeis S. Augustin in his questionis of the auld and new testament, saing, quhasoeuer hathe collected thame selfis ane seit nocht in the kirk of God, we affirme it to be the cheir of pestilence. In respect thay do cummer and molest the ondouted ordour begun at Petir, and be continuall successioun of pastoures deducet vnto this present hour making to thame selfes ane ordour without beginning, and ane bodie without ane head. Quhairfoir in respect thais infallible and suir notes of the kirk of God can nocht be no meanes corespond to your sinagoge, it is maist notoriouslie knawin that ye and the remanant of your propheites ar alluterlie separat from the trew kirk. Yet pretermittand that of fiftie sectes quhilkis dois regne this day, euerie ane of thame dois attribuit to thame selfe the rycht administratioun of the sacramentis and the confessioun of faith, and beleues, as ye do, that thay teche na thing bot the sinceir word of God. To preif that this mark dois on na way conuein to your kirk, for the present I will wse bot ane argument. The richt administratioun of the sacramentis and the confessioun of faith ar onlie notes of the visible kirk: your kirk afoir Iohne Caluin, was inuisible as ye confesse all reddie: Thairfoir it culd nocht be knawin be the formar notes, and consequentlie the kirk of God hes bene destitute this monie hundreth yeiris of hir maist certane

and infallible markes, quhilk is ane great blasphemie. As quhair ye say that it wilbie verray hard to me and to all thame quhome ye call Iesuistis to preif that the Romane kirk onlie is halie, it is nawais hard bot verray easie. Becaus that the halines of the kirk is suay conionet with the forsaid notes, that is, with the vniuersalitie and lauchfull succession of pastouris that it can on na ways be separat. Thairfoir considdering that amangis all congregationis quha profes the name of Christ, thai onlie quha dois adheir to the Romane kirk can be able to schaw sic successioun with vniuersalitie, it followis of necessitie that trew halines dois onlie appertein to thame. And as your sinagoge is destitute of the formar notis, sua of necessitie it is destitute of all halines. Bot Schir Iohne Knox to seduce the semple people dois argument sua, as gif the halines of the kirk culd be separat fra the vniuersalitie thairof, and the lauchfull succession of Paustouris, quhilk is maist fals, erronius, and repugnant to all scriptures. For the Apostoles did conione thais tuay notes together, I beleif the halie catholick kirk. Becaus the kirk of God, as it is halie, sua it is catholick or vniuersall, and onles Schir Johne Knox proue his kirk to be catholick, it is impossible that it be halie.

fol. 20 *r.* Now to cum to the conclusioun of my argument, quhilk wes that gif ye culd nocht schaw in quhat place of the warld your kirk wes, immediatlie afoir this thre hundreth yeir, that it culd nocht be the trew kirk. Ye ansuer it was Hierusalem ane thousand and fyve hundreth yeir syne. Quhilk gif it be direct, ony man may cleirlie vnderstand: for ye do tak and assume that for probatioun of your caus quhilk is in gretast controuersie. Marouer, ye war nocht domandet quhair it wes afoir ane thousand and fyue hundreth yeiris, bot quhair it wes immediatlie afoir threhundreth yeris. Suay as yit, ye haue ansuerit nothing to the propos. Thairfoir I will persist in my former domand, and gif your ministers can nocht schaw in quhat place the kirk of God wes immediatlie afoir thir last thre hundret yeiris thai ar constranit to

grant that the inheritance of Christ, quhilk dois comprehend ewer ane greit part of the warld according to all scriptures, was alluterlie inuisibill and vnknawen, quhilk in it self is repugnant. To be schort I wald domand thame, quhether gif during the tyme of the conceill of Nice, thay quha was estemit for pastouris of the kirk, wer pastouris in verray deide or nocht: for gif thay wer pastoures, the ministers and pastouris of our kirk (considdering thai profes the selfsame doctrine with thame, and is chosin be ane lyk maner of vocatioun to the ministerie of the kirk) ar in lyk wais to be estemit as pastoures. Gif thai quha was in the conceill of Nice wes nocht trew pastouris, I beleue that thay sall nocht be able to name ony trew pastour of the kirk, afoir Iohne Caluin. Quhilk gif it be according to Goddis word (in the quhilk ye appear to gloir) I leue the iugement to the readar.

Mich. iv. Dan. ii. Isa. lx. Psal. ii. Psal. xxi.

Heir I pray the readar to considder diligentlie this inuisible kirk of Schir Iohne Knox, be the quhilk he is constranit to grant, that the Doctours and pastouris cited of befoir, dois na way appertene to the kirk of God: for it is maist certane that that kirk, quhilk thay acknawleget wes visible, and manifest to the warld. Morower the kirk to be inuisible it is maist erronious and repugnant to all scriptures: for quhat can be more manifest and clier, nor that, quhilk of befoir wes cited of Isaias, the portes of the kirk sall euer be patent baith nicht and day. And that, quhilk almaist all the prophets with ane voce dois testifie, that the kingdome and inheritance of Christ salbe mair triumphand and glorious, nor euer wes ony empyre or kingdome afoir him, and that it sall continew in the former magnificence, to the end of the warld. Bot Sr. Iohne Knox, of lait illuminat be sum new enthusiasme or reuelatioun, will be the contrar, that Sathan his maister posseid all visible kingdomes, nations, citeis, and that Christ for his inheritance hes reserued onlie to him self, ane inuisible kingdome. Christ in lykwais the ondoubted fundatour of his awin kirk speikand to his apostolis, quhome he had constitute and ordanit pastoures thairof, schaweth the same to be

fol. 40 *r*. Isai. lx. Daniel ii. Psal. lxxxviii. Ps. liii.

visible at all tyme, saying, ane citie situat vpon ane montan can
Math. v. nocht be onknawen or hid, thairby willing his apostolis, and pastours to schene euin as ane bricht mirrour to vtheris in the veritie, as being constitute in sic preeminence, and prerogatiue aboue the rest, quhair thay culd nocht at ony tyme be onknawen, and thairfoir he dois call thame the licht of the warld. Quhilk wordes in respect thay ar iustlie referret to the pastours, we do consequentlie imbring that the pastours being knawen, the kirk necessarlie man be visible: and as the licht can nocht be in the darknes, suay the pastours of the kirk can nocht be inuisible. He testifies alsuay, that na man doth licht ane lanterne, putting it vnder ane firlot bot in ane chandler, to the effect the haill hous may haue licht: suay gif the euangell of Christ be the lanterne, be verteu of the quhilk the haill warld is illuminat, gif the kirk this mony hundreth yeris hath remanit inuisible, Christ hath collocat his euangell vnder ane firlot, quhik to allege, is ane maist abhominable impietie, and repugnant to Christ himself. He saith alsuay, gif ony man offend you, accuse him to the kirk: than he supposed his
Math. xviii. kirk necessarlie to be visible. And as this precept and comand of Christ, can nocht expyre afoir the end of the warld, suay euer to the end of the warld his kirk mon be visible. Moreower, in the fundatioun and beilding of it he certifies ws, that on naways it salbe suppressed or ourcum be ony maner of tribulatioun or
Math. xvi. persecution, quhik the experience it self dois maist fullelie declair: for in the greuous and horribill persecutionis of Nero, Domitianus, Decius, Diocletianus, and the rest, his kirk nocht onlie wes nocht obscured, or in ony way inuisible, but be the contrar mair declarit and publised to the warld, in safar that Diocletianus and Maximinianus, throch desperatioun that thay culd nocht exterminat, and abolisse the name of Christ, deposit thair empyris, suay that we may iustlie affirme with al christiane men that hes bene afoir ws, *sanguis martyrum semen ecclesiæ.* Sathan your maister be this assault perceaueand him self of les strenth, nor that he culd euert the hous of God, did excogitat ane vther assault, na les dangerous and heuy to the pure stock of Christ, that becaus he culd nocht bring

thame fra the professioune of the name of Christ, to maist abhominable idolatrie, he did call vp to him self sum extraordinar prophetis lik you, quha in deid wer alluterlie separat frome Christ, bot in externall apparence, apperit to be christianis, to the effect, that mair easalie the pure and simpill people, vnder the pretext of the name of Christ, micht be seduced. Sic extraordinar prophetis hes bene callit heretikis, as we do call you for the present, bot the hous of God, is sa weill beilded, and vpon ane sa firme and sure ground, that this assalt of Sathan, quhou dangerous that euer it be, may na mair nor the former assault. For as testifies Sainct Paul, heresies are permitit, to the effect that thay, quha ar prouin be maid manifest: as he wald say, that be heresies the kirk is mair illustrat, and the veritie is mair tryet, and notoriouslie declaret vnto the warld. Quhilk in lykmaner, is confirmit be the experience of all agis. To begin at Symon Magus, to Martin Luther and Iohne Caluin. And in dide we may loue and glorifie God, that for correctioun of his kirk, he hes permittit sic heresies as we see to ryse in our days: for nocht onlie be thame, the Catholick kirk is on na ways ourcum, nor the veritie obscured, that it is maid mair cleir and euident, nor euer it wes afoir. For as to the multitude of Christiane men, it is gretumlie incressed sen Luther begouth to preche his fift Euangell, as concerning doctrine and eruditioun, alsueill in scripturis as in histories, antiquities, and all kynd of writtars: it is sa flurishand in the catholick kirk for the present, that, gif we wald compair thir days with thais in the quhilkis Luther begouth, for ane that wes ony way lernit, we ar able to produce ane thousand. As to correctioun of maners to pretermit ane infinet numbre of thame quha from thair Idolatrie ar conuertit to the faith of Christ in sindrie cuntrais, quhair the name of Christ wes nocht afoir acknawlegit, we see sic reformatioun of all kynd of estait, that we haue greit occasioun to loue and glorifie God of his benefites.

As concerning the religioun now professit be the catholick kirk, it is sa tryed be deductioun of all agis, histories, vritters, to be that same self religioun, quhik euer hes bene embraced be

Christian men, sen thay begouth, that na man, quha is nocht alluterlie reprobat, or blindit in his awin fantasies, dar deny it. Suay we may easalie perceaue, that the force and strenth of Sathan, sall neuer be able to ourthraw the hous of God, nor his ministeris the lauchfuil pastouris of the kirk. Quhairthrou it is maist cleir, that the kirk of God, lyk as it wes visible quhen it wes foundet be Christ, and be his Apostolis, suay in dispyte of Sathan and all his accomplesis, quhou greit that euer thair vproir or thundering be, sall romane visible to the end of the warld, and the spous of Crist sall euer be able to sing the triumphand and giorius sang of the quhilk Dauid makis mentioun in hir persone. *Sæpe expugnauerunt me a iuuentute mea, etenim non potuerunt mihi.* Thairfoir the halie and glorious Doctour Chrysostome says, that it is easier the sone to be priuat and destitute of licht, nor the kirk to be ony wais obscurit. S. Augustene alsuay, quha euer says he dois nocht see the kirk, he is blind. And in ane vther place, the propheites, says he, hes spoken mair cleirlie of the kirk nor of Christ, becaus thai knew be the spreit of Prophecie, that amangis thame quha suld profes the name of Christ, thair wes to be mony controuerseis of the kirk, and for that caus, that na man suld be begylit in sa wechtie a mater, thai did speik sa cleirlie of it. And albeid the prophetis had nocht forspoken sa euidentlie, that the kirk at all tyme suld be visible, nor yit Christ him self, nor his apostolis had left sa certane and ondoubted testimony thairof: nochtwithstanding the kirk of it self is of sic nature, that it is nocht possible, that it be ordourlie continewit and conseruit, onles it be in all agis visible. First becaus it is requisit to the conseruatioun of the kirk (considdering it is composed of mortall men) that sum men quha did nocht of befoir appertene vnto it, adione thame thairto: than I domand quhow can it be possible, that in all age thair be sum quha do adione thame to the kirk, onles in all age it be visible. Moreower, it is requisit in lykmaner that the pastours of the kirk haue sum power and ordour, be the quhilk thay may be acknawlegit as lauchfull ministers: gif the kirk at ony tyme had bene inuisible, it followis necessarlie that the ministers, quha

dois immediatlie succeid thairefter, because thay haue nocht ressauit thir power and authoritie be the kirk (considdering it wes as than inuisible) be destitute of all authoritie of lauchfull pastoures, suay that na man can be bound or obleist be the law of God, to obey thame, of the quhilk the extreme ruine and exterminione of the kirk dois necesserlie follow. And to be schort I wald domand, gif your kirk, this mony hundreth yearis hes followit, and embraced that maner of wirschiping of God, and administratione of sacramentis, quhilk the catholick kirk, or as ye call it the papisticall kirk, hes followit or nocht. Gif ye ansuer, that it hes followit sic maner of wirschiping of God as the catholick kirk, then I collect necessarlie that your haill kirk wes composet of hypocritis, that is, of thame quha exteriorlie professit ane religione, and inwartlie ane vther, and suay it could nocht be the kirk of God, becaus in our beleif we say, I beleue the catholick kirk. Gif ye ansuer that your kirk hes wirschiped God in ane vther maner, that is, as ye do now, and followit the lyk administratione of sacramentis as ye do: than I collect necessarlie, that it wes visible: becaus it is nocht possible, that in ane assemblie or congregatione of men, thay be diuers maners of worschiping of God, and of the administratione of sacramentis, onles the ane pairt be knawin to the vther: suay of necessitie thay aucht bayth to be visible. I pretermit, that in all contrais quhair the name of Christ euer hes bene professit, thair is historeis maist faythfullie contenand the beginning, cours, and continuall progres of the kirk, euin vnto this present aige: bot quhow ony historicall narratioun culd haue correspondit to ane inuisible kirk, I can nocht fullalie perceaue. As to the authoritie of the ancient fatheres, pastoures, councels, or assembleis of Christian men as said is, be ane vniuersall consent thay confirme this to be trew: in sa far, that all ministers of the world can nocht be able to produce ane in the contrar, quha in ony aige hes bene estemit as ane lauchfull pastour of the kirk. This is the trew citie collocat on the montan, quhilk can nocht be hid. This is the bricht lanterne, quhilk can nocht be put onder ane firlot, this is the tabernacle of Christ, collocat nocht

Math. v.

Psal. xviii. Psal. lxii. in the darknes bot in the sone. This is the hous of God, in the quhilk magnificens and halines or to be found, euin to the end. Lat you nocht heirfoir sa gretumlie be abused, in your awin phantasticall imaginations, as to beleue that quhilk is repugnant to sa manifest scriptures, and cleir testimoneis of the maist ancient fathers: and to conclude contrar to the vniuersall consent of the haill warld afoir you.[1] Bot perchance Schir Iohne Knox hes sum demonstratione, or necessar argument, be the quhilk he is mouit to say the kirk to be inuisible, thairfore I thocht expedient to adduce his resson, and motiue in that part: We beleue, says he, the kirk to be catholick, thairfoir it is inuisibill. Thus is ane argument treulie maist subtile and strenthie, be the quhilk Schir Iohne Knox prouis necessarlie (gif he prouis ony thing) that his kirk is as yit inuisible. Becaus gif he wer domandit, quhether gif he beleuis the Catholick kirk or nocht: Gif he ansueris he beleuis nocht, than he wantis the maist chief article of his beleif. Gif he ansuer that he beleuis it, than according to his argument it followis necessarlie, that it is as yit inuisible. Thairfoir he is constranit to grant that of the forsaid article of the faith, it can be naways prouen the kirk at ony tyme to be inuisible. For quhen the apostoles authoriset, and set furth thais articles, thay did acknawlege the kirk: Bot gif Schir Iohne Knox had bene in thais days, be this argument he wald haue necessarlie collected the contrar, euen aganis the apostolis thame selues. Bot to proceid I will declair the ground quhairupon your ignorance is foundet. We beleif the catholick kirk, and neuertheles we see the pastouris of it, we see the externall administratioun of the sacramentis, we see the outwart signes and ceremoneis of religioun: yit to acknawlege thame quho vsis sic exercise of religione, to be the trew kirk of God, and gouernit be his halie spreit, it is necessare we haue fayth: suay at all tyme we beleue the halie and catholick kirk, nocht obstant all exteriour appareill, quhilk is obiected to oure senses. As for exemple, the heretikes seis euidentlie the pastours, quhairof the Catholick kirk consistes, bot in respect al together thay inlaik

[1] afoir zeur zou.

the verteu of faith, beleuis it nocht to be the trew kirk: thairfoir necessarlie fayth is requeseit to beleue the kirk, euin quhen it is maist visible. Nor yit (as ye do maist freuolie and falslie affirme) Thomas beleued that quhilk he saw, bot that quhilk he saw nocht: he saw Christ as concerning his humane nature, bot be faith he beleued him to be God. Quhairfoir it is manifest, that your argument adduced to prief the inuisibilitie[1] of the kirk, is vane and of na strenth, quhair ye conclude the kirk of God to tak the wingis of ane Egle and flee in the desert, ye cleirlie declair your self ane fals propheit: in respect that Christ hes commandit ws expreslie, to seik him in his kirk, and hes na les expreslie forbiddin to seik him in the desert. Thairfoir his kirk can nocht be in the desert. Bot grantand to you that it had bene in the desert, ye suld haue schawin at mair lenth, quhow lang thair it hade remanit: and maist cheiflie of all, ye suld haue declarit be quhome as principall instrumentis it had bene brocht furth of the desert. For as to ws, we haue sene nane of thame, quhome ye say to haue bene in the desert, bot ane forloppen companie of monkis and freris, nocht out of the desert; bot of the closter to embrace the libertie of your euangell: suay I feir grethumlee, that in quhatsumeuer desert your kirk wes afoir you, it do as yit thair in remane. Thus I am constranit to say, becaus thair is na thing in the quhilk ye vant mair, nor that Christ hes reseruet to him selfe mony thousandis, quha hes nocht bowit thair knie to Baal. As to you all, considdering ye haue embraced sum tyme our religioun, gif it be fals, ye haue all bowit your knies to Baal: thairfoir of necessitie ye mon all pas to the desert to serce and inquyre thame, quhome Christ hes reserued to him self, and quha hes nocht bowit as yit thair knies to Baal. Forther, gif your kirk afoir Iohne Caluin wes in the desert, and alluterlie inuisible, ye can nocht be assured in ony ways, quether gif it vsed sic scriptures as we vse or nocht: thairfoir ye haue na iust title (considering ye reiect the authoritie of oure kirk) to vsurpe oure scriptures in ony ways: for lyk as your kirk wes in the desert, suay wes your scriptures, and becaus that na man hes

[1] inuisibilie.

brocht thame furthe of the desert as yit, we may iustlie suspect that thay be sumpart discrepant from ouris, at the leist ye can nocht be assured in the contrar. Thairfoir of necessitie ye mon proue (considdering the scriptures can nocht be acknawlegit bot be the trew kirk) ether that your inuisibill kirk hes vsit sic scriptures as we vse, or ellis ye can haue na iust title, nor authoritie to vsurpe oure scriptures.

As quhair ye say, that Elias be his exempill, dois confirme the kirk at sum tyme to haue bene inuisible: gif we wald grant vnto you that thing quhilk ye maist ernistfullie desire, to wit the kirk during the tyme of Elias to haue bene inuisibill, yit ye war no nerar your propos. First becaus that in the self same tyme, we haue for oure part at the leist Elias, quhome we may produce as witnes aganis yow: ye be the contrar can nocht be able to name ane during the tyme of the inuisibilitie of your kirk. Secundlie the kirk of God hes at na tyme bene sa obscurit nor hid, bot he of his prouidence hes reseruit sindrie, as ane seminar, be quhome he hes prerogat his doctrine to the posteritie. Thairfoir gif ye wald haue followit the exempill of Elias, ye suld haue produced ane at the leist, indewit with the trew wirshiping of God fra quhome it had ordourlie cum vnto yow, and the remanent of your prophetis. For in this maner we reid, that Elias did anoynt, and constitute Heliseus ane propheit. And gif ye wald considder the haill histories of the auld testament, ye sall nocht be abill to find, that in ony tyme the trew wirshiping of God did sa perische, in the quhilk he hes nocht reseruet sum, as said is, as ane seminar to the posteritie. Quhilk, gif we see to haue sa preciselie obseruit in the synagoge, quhik wes bot ane schaddou and vmbre of the trew kirk, and at sum tyme wes to haue ane end: quhat than suld we beleif of the kirk Christ, quha for inheretance hes receaued the hail warld. And as he testifies himself, the seid quhilk he hes plantit, that is his word, sall grow and multiplie euin to the end of the warld. For albeid that it, be persecutione, heresies, or vther meanis may decay in sum part of the warld: yit vniuersalie it sall nocht decay befoir the letter day, quhairfoir the exempill of Elias doth na ways help you. Bot quhat gif I preif euin during

the tyme of Elias, the kirk to haue bene visibill, mycht nocht the haill warld be iust occasioun call you ane maist impudent man, and worthie of all[1] punitioun, quha dois abuse the simple and ignorant people be sic forgett and fals persuasions. Thairfoir, that your impudencie be knawin to the haill warld, I ansuer resolutlie, that in the tyme of Elias, and in that self same tyme quhilk ye allege, the kirk of God was visible and manifest in the haill kingdome of Iuda, the sacrifice wes offerit in Hierusalem, the ceremoneis and exercise of religioun wes practised: Iosaphat quha wes than king, was ane of the maist Godlie princes, that euer rang in Iuda: and to be schort, throw his haill empyre, all thing wes to be found quhilk wes ony way requisit to the visibilitie of the kirk, as is manifest in the buikis of the kinges. It is trew, that in the kingdome of Israel the persecutioun wes greit, in sa far, that Elias beleuit that amang the prophetis of God he wes left his alane, bot S. Iohne Knox, other be extreme ignorance, or extreme malice wald collect vniuersallie, that the haill kirk wes than inuisibill, becaus Elias mening of the persecutione of Achab onlie, and on naway of the kingdome of Iuda did say that he wes left his alane. Thairfoir to conclude this argument quhilk vsis to be the cheif ground of the inuisibill kirk of Iohne Caluin, and S. Iohne Knox is alluterlie aganis thame: that onles thair ministeris had lang syne tint all schame, they suld be eschemit of sic vane and fantasticall doctrine, contrar to all scripture, to all othoritie, to all resson, foundit on sic freuol and vane imaginations reid S. Augustene, Optatus Mileuitanus, S. Hierome, Tertullian, S. Cypriane, and thair ye will find at lenth, quhatsueuer I haue brocht aganis you. Quhilk I say to that effect, that the reader perceaue that ye haue vsit na vther argumentis, for the confirmatione of the maist cheif ground and pillar of your religioun, that is to estableis your inuisibill kirk, nor thay quha in all agis hes bene estemit as heretikis: And that I, be the contrar to proue the kirk to be visible in all age, and to haue continuall successioun of lauchfull pastours and doctouris, do vse na vther argumentis

[1] oll.

bot thais, quhilk in all agis, thay that wer estemit for christiane men, and lauchfull pastouris of the kirk doth euer vse.

fol. 56 *v.* It hes bene commone to all fals prophetis sen the beginning of the kirk of God, to haif coloured thair venome with sum honest denominatioun: for thay did maist cleirlie vnderstand, gif thai had professit oppinlie thame selues to be sic men as thay war in deid, thay wald haue bene destitute of all concurrence and audience. Quhairfoir willing to clock thair impietie, thay altogether allegit, as ye do presentlie, that thay professit onlie the pure and sincere word of God, as to begin at Symon Magus, quha callit him self the veray verteu of God. Manicheus in lykmaner did call himself Apostle of God. Mahometus affirmeth him to haue receaued his law out of the hand of God. And laitlie Luther and Caluin, with thair accomplises dois maist arrogantlie vant thame selues, that all thair doctrine proceadis from the instinctione of the halie spreit. Suay ye schaw cleirlie, that ye do follow in this behalf the futstoppes of fals prophetis that has bene afoir you, quha euer without all probation (as ye do presentlie) did maist arrogantlie vsurpe to thame self that quhilk ye vsurp.

As quhair ye allege, the man of sin to be reuelit in the seat of Rome, it is sa far repugnant to the veritie, that it is maist cleirlie, and euidentlie prouen be the word of God, and continuatioun of Pastoures of all agis, the bischop of Rome to be the successour of Petir, and pastour of the vniuersall kirk: that na man, quha wald nocht schaw utter ignorance conioyned with extreme malice, dar deny it. Gif ye wald haue had ony authoritie, or credit, ye suld nocht haue spoken in sa wechtie ane mater, without all probatioun as ye do, euin as your authoritie wer sufficient, to persuade to all man, all to be trew, quhatsoeuer apperis to your phantasticall brane. Thairfoir quhomekill that euer ye gloir in your awin vanitie and foleschenes, it is easie to euerie man, quha will diligentlie inquire your authoritie, and vocatioun to

the preching of the word, the continuatione ad successioun of your allegit kirk that ye do naways appartene to the kirk of God: bot that ye ar of this prophetis, of the quhilkis S. Paull makis mentione writtand to Tymothie in this maner. 2 Tim. iii. Considder, and acknawlege that in the last days thair sall cum perrolus tymes, in the quhilkis salbe men, luffars of thair awin selues, couatous, presumptious, proud, blaspheamours, inobedient to thair parents, onthankfull, onhalie, without mutuall affectioun, trucebrekers, fals accusars, palliards, rude and onmeik, despysars of the gude, tratours, hedie, vantars, luffars of thame selues mair than of God, hauand outwartlie ane colour and apperance of halines, bot inwartlie reiectand the verteu and strenth thairof: Turne away thairfoir from suche.

This gude reader, I haue written schortlie, according to my promis, quhairby I beleue all thing to be suffitientlie refuted, quhilk Sr Iohn Knoxe hes ansuered to my letter. As to his Ministers I will thay vnderstand that thay haue ado with ressonable men, and with men quha hes als great desyre of the kingdome of heuin and lyf euerlesting, as thay haue (to say na forther) sua I dout na thing, gif (all contentioun and vane multiplicatioun of wordis being put asyde) thay ansuer directlie without all subterfuge, to that thing, quhilk is in questione or controuersie, that it salbe easie to euerie man to espy quha defendis the richt caus, and quha intentis the wrang. Vther wais, it wilbe mair expedient to thame to keip silence, and ansuer no thing at all, nor to expose thame self troch sic wane subterfugis as thay ordinarlie vse, to be mocked an scorned be all men quha readis thair writtingis.

FINIS.

CERTAINE DEMANDES CONCERNING THE CHRIstian religion, and diſcipline, proponed to the Miniſters of the nevv pretended kirk of Scotlãd, be Iohne Hay ane Clerk of the Societie of IESVS.

Stand in the vvaies, and beholde, and aske for the old vvaie „quhilk is the gvid vvaye. and vvalke therin, and ze ſall find reſt for zour ſoules. Ier. 6.



Imprinted at Paris by Thomas Brumen, in clauſe Brunello, at the ſigne of the Olivve trie.

Anno CIↃ IↃ LXXX.

Certaine DEMANDES CONCERNING THE CHRIstian religion and discipline, proponed to the Ministers of the nevv pretended Kirk of Scotland, be Iohne Hay ane Clerk of the Societie of IESVS.

Stand in the vvaies, and beholde, and aske for the old vvaie, quhilk is the gvid vvaye, and vvalke therin, and ze sall find rest for zour soules. Ier. 6.

Imprinted at Paris by Thomas Brumen, in clauso Brunello, at the signe of the Olivve trie.
Anno CIↃ IↃ LXXX.

There must be heresies that they quha are approued may be knowen among yow. 1 Cor. ii.

I beseik yow brethren that ye marke them quha causis dissension and offenses contraire the doctrine quhilk ye haue learned, and auoide them, for sick serues nocht Christ oure lord, bot their owne bellie, and with faire speeche and flattering seduces the hartes of the innocents. Rom. xvi.

I knowe, that efter my departing sal grieuous wolues entre in among yow, nocht sparing the flocke, and of yowr owne selues sal men arise speaking peruerse things, to drawe disciples after them. Acts xx.

To the Nobilitie of Scotland Iohne Hay wisheth grace and peace.

THE humanitie quhilk it pleasit yow to schaw me quhen I was in Scotland, hes mowead me to tak the bawldness to wreat wnto yow, that I swild noct appear to be onthankfwll of the said benefeit, quhilk I aucht iustlie to esteme sa lang as I liwe. For being in that contrie onlie for the releafe of my helthe, and that, be the adwyse and iwgeament of the Phisicians in thir partes, qwha iwgeade that there was no other way to releafe me, yit I fand so greit inhumanitie in theam, quha callis theame selfws Ministers of Goddes word, that thaye wald nocht permit wnto me the wse of my naturell and natifwe aire, quhilk they denye nocht ewin to the brwtuell bestes, and wald nocht refuise to ane Turk or pagane: quhairby I wald hewe hed iuste occasione to lament the great wnkyndnes of my natifwe contrie towart me war nocht on the other part I did experiment quhow there proceadings aganest me was on no waye aggreable wnto yow perseawand that in yowr hartes the awld and accwstomett cowrtesie dois ewir remane (quhilk I desyre of God to increass from daye to daye) and that all inhumanitie and barbaritie quhilk swme tyme is schawen to theam that deserwes it nocht, proceades onlie from theam quha wsurpes to there selwues the tytle of ministres of God, albeitt in werrie dead they aucht no way to be nummerit in that rang, quhilk quhen I was thaire I was radie to declaire: for suppoise by all ordre of lawe I was swmonde (being in the northe partes of Scotland) to compeare in Striueling with in thre dayes, yit I presentead my self at the tym prefixed. And efter that I hade conferred with thame I schew planelie that I was contente to giwe reason of my faythe afoir oure yowng maesters maiestie and yow

quhilk na way thay wald accorde to, as being asswrit that ye seing the equitie of my cawse, ye swld perseawe that the Ministers head nocht ane so asswrede groond of there doctrene as thay profes thame selfwes to hawe: for the qwhilk caws thay wald on na wayes entre in sic reasoneing and conference qwhilk thay did kunnie to be maist preiudiciall to there doctrene. Therfore nocht hwtland the moyen be there refwse to giwe reason in your presence of sik thinges as concernes the controwersie of religion in thir dayes, I am constranead, for the discharge of my conscience, to pwtwne ane certaine nommer of qwestiones or demandes vnto thame, to the ende that efter[1] ye heawe read and considred the said demandes, and cawsit the Ministers answwr directlie therto ye may easelie persawe that the doctreine quhilk is professed in Scotland is na other thing bot other the inuention of Iohne Calvin, or ane rapsodie of awld condamned heresies manie hwndrethe yeares afoir, quhilk I hoip in God ye sell do, and prayes him to illwminet yowr hartes to acknawlege the treuthe and to assist yow with his holie sprit, that ye fwlfilland his holie commandementes may be participant of the lyiff eternell. At Pariss, the 24 day of Februar. anno CIↃ IↃ LXXX.

Yours most humble and
obedient Seruiteure,
Iohne Hay.

[1] efer.

The first demande.

1.

I DEMAND in the first of the Ministers of Scotland, that thay schaw the confession of faith, vsed in the Inglishe congregation at Geneua, receaued and approued be thame in thair new erected kirk of Scotland, and prefixit and set furth in the beginning of thair psalme buik, to haue bene acknauledged be ony christian people, at any tyme before Ihone Caluin.

2.

Quhether gyf the Euangell of Christ was preached in the realme of Scotland, at any tyme before Paull Methven,[1] and schir Ihone Knox, or nocht.

3.

Sen na man aucht to preach any doctrine, bot that quhilk he hes learned in the kirk of God, becaus (as testifies sainct Paull) Rom. x. fayth commes of heiring, I demand fra quhat doctors or pastours, Ihone Caluin, and Schir Ihone Knox, lerned thair new doctrine, quhilk is preached in the realme of Scotland.

[1] Paul Methuen, originally a baker of Dundee, was one of the early Reformers. In July 1560 he was appointed minister of Jedburgh, and in that and the following year was a member of the General Assembly. His name is perhaps mentioned here because of his subsequent disgrace, which must have been still fresh in the memory of the Scottish Church. In 1563 he was deposed and excommunicated for adultery with his servant. The terrible punishment to which he was sentenced in 1566 on his repentance and humble request "to be receaved as a poore sheep in the bosome of the kirk" is described by Calderwood (Wodrow Soc., vol. ii. 322), who, as if thinking of the derision of Catholics, remarks in reference to Methuen's summary deprivation (p. 210), "How manie of the Popish rable have beene and yitt remaine knowne whoormongers, adulterers, violators of virgins, yea, and committers of suche abominatiouns as we will not name, and yitt are called and acknowledged bishops, archbishops, cardinals and pops."

4.

Rom. x. And seeing it is wretin that na man preach except he be send, I demand be quhat power Schir Ihone Knox, with wtheris Apostats, Preistes, Monkes, and freirs, tuke wpon thame sic vocation.

5.

Sen ye acknawledge in your confession of fayth, that the sacramentz aucht onlie to be ministred be such as be ordinarie vocation are thervnto called, I demand gyf your vocation wnto the ministerie, be lyk wnto the calling of all wthers, that hes preceidit yow in Christes kirk sance the Apostles quhome ye and we bayth, reputes and haldes to be lawfull pastours and teachers of his flok, as Cyprian, Athanase, Augustin, Ambroise, and diuers vthers, and wishis yow to schaw in all points, the conformitie of your vocation with thairs.

6.

Seing efter the discours of the election of your Ministers, Elders, and Deacons, ye acknawledge that the scriptures makes mention of a fourt kynd of Ministers, left to the kirk of Christ, quhilk also ar werie necessare an profitabill, and ar called Ephes. iv. teachers or doctors, quhais office is to instruct and teach the 1 Cor. xii. faithfull in sound doctrine, providing with all diligence, that the puritie of the gospel be nocht corrupt, either through ignorance, or evill opinioun, I pray yow to schaw at quhat tyme any doctors of sic calling hes bene in your kirk afore Caluin: becaus the places of Scripture notet be yow, declares and teaches God to have appointed sik meanes in his kirk, that it sould not be left desolate, nor yit his doctrine decay, for defaut of doctors and teachers.

7.

Also seing ye confesse in the same place, that men can not so weill proffite in the foresaid knawledge, except thay be first instructed in the tounges and humaine sciences (for now God wirkes nocht commounlie be miracles) and therefore it is neces-

sarie that seid be sawin for the tyme to come, to the intent that the kirk be not left barren and waist to the posteritie, and also that for this effect scoles be erected quhairin youth may be trained in the knawledge and feare of God, I demand quhy ye admittit at the first entres of your doctrine in Scotland, and yit dois, tailyeours, skinnars and wther artisans and workmen, quha war newer instructed bot in thair awin craft and wocation, quhilk thai left and abiured, and at thair awin hand without any farder calling to the ministerie, begouth to teache the people, hawing for all learning ane onlie protocole of thair preachings, some Inglishe buikes, quhilks skairslie thay wnderstude thame selwes.

8.

Seing amangs wther heids of your alledgit faith, this be the principall, that na thing sould be belewed, bot that thing quhilk is in the wretin word, I demand quhat testimonie ye haue in the same for assurance of your faith in this point: And quhether the fayth of the Apostles was grounded on the wretin wourd or nocht.

9.

Gyf ye beleve that the infants aucht to be baptised, and that the Sounday in place of the Sabaothe aucht to be keiped, and that the blissed wirgen Marie did forevir remain a virgen: Quhat wretin wourd have ye for establishing your faith tharin.

10.

Quhair is it wretin that thair is onlie four Evangelistes? and that the Evangell of sainct Matthew vith the wther thre aucht to be receaved, and not the Evangell of sainct Thomas? Or quhat authoritie moved yow to receave any canonicall scripture and refuse the wther? Or gyf ony man deny ony buik of the new testament (as Martin Luther dois the Epistle of sainct Iames) quhat argument have ye of the scripture to condamne him?

11.

Sen ye gyf so gret authoritie to the Sinagogue of the Iewis, that according to thair canon ye admit and reiect the buikes of

the scripture, Quhy gyf ye not the lyk authoritie to the Christian kirk, quhilk hes preceidit yow, in receaving sic buikes as ar approved be it for canonicale scripture.

12.

Seing your maister Caluin doutes nocht the epistle to the Hebreus to be Canonical, albeit he affirme, that nather be Paull, nor be ony Apostle it was wretin, and werie laetlie receaved amangs the bwikes of the new testament, Quhy will ye nocht admit all these bwikes, quhilk be the lyk authoritie, hes bene admitted and approwed for Canonicall scripture. As Esdras, Tobias, Iudith, Wisdome, Ecclesiasticus, Macabees, and wthers, albeit thay be nocht conteined in the Canon of the Hebreus. And gyf the onlie caus that mowes yow to reiect thir bwikes, is becaus thay war not approved be the Sinagogue of the Iewis, Quhy be the same raison reiect ye nocht Christ, seing the said Sinagogue wald nocht admit him for thair Messias?

13.

Gyf it be the office of the kirk to decerne betvene Canonicall scripture, and not Canonicall, as Luther, Brence, and some wthers of your awin maisters dois confesse, Quhy sould nocht the same self kirk be hard in gewing interpretation of ony doutfull place called in controuersie? Or quhy call ye mair in dout the interpretation of the scripture gewin be the kirk, nor the buikes thame selves. Or quhy prefer ye the priuate opinion of Caluin, and of your selwes, to the wniuersall and wniforme consent of all Christian people afore yow? Seing the sprite of God is promised to the wniuersall kirk, and to nan of yow in particulare.

Mat. xxviii.

14.

Quhy esteme ye that ye have ane infallibill mark of the trew religion, becaus ye cite onlie the wretin wourd? Sen that hes bene commoun to all heretiks from the beginning: Or quhat have ye mair for you nor thay had in this point.

15.

Gyf the scripture be so facill as ye teache it to be, quhat hes moved your wretars to make sua mony commentaires, and that sua repugnant and contrarious, thairvpon. Or quhat is the cause of sua gret controuersies in religion, as ar presentlie in our dayes, yea evin on the expresse wourdes of the testament of our lord, quhilks according to the nature of ane testament aucht to be maist cleir.

16.

Gyf the priuate iudgement of everie man, conferring scripture with scripture, be ane certane and infallibill reull of rycht interpretation as ye say, Quhow is it that sua mony contradictions ar found in your wrets? ganesayng nocht onlie ane, ane vther: bot also your selves, as in your buikes is euident.

17.

Seing the Lutherian, the Zuinglian, and the Caluinist, by ane infinite nomber of wther sectes, alledges everie ane the wrettin wourd, for confirmation of thair contrarious opinions: whow sall it be knawin to any man that wald resolue him self in maiters of religion, quhilk of thame hes the trew wourd? Considering it is the trew intelligence that makes the wourd, and nocht the outward sounding of the woce: As testifies Christ quha obiected to the Saduces that thay misknew the scriptures becaus thay wnderstude nocht the meaning thairof. Mat. xxii.

18.

Quhy deny ye ony credite to be given to Traditions, contrare the expresse command of the Apostle, quhen he wryttes to the Thessalonians in this maner: "Stand and keip the traditions quhilk ye have learned ather be wourd, or be our epistle:" And also contrare the doctrine of all the ancient doctores, of Christes kirk. Or quhow haif ye the scripture it self bot be Traditioun, and sen ye wil gyf na place to Traditions, quhat assurance can ye have that sen the natiuitie of Christ, thair is onlie 1580 yeiris, or quhether gyf it be leasome to christian men to call this in dout or nocht. 2 Thess. ii.

19.

1 Cor. xi. Gyf na Traditions aucht to be receaved, schau me quhair these thinges ar wretin, quhilk sainct Paull promised to set in ordour at his comming to the Corinthians. For gyf al thinges was conteined in the wretin wourd quhilk the Corinthians had resaved, quhat mistered sainct Paull to promise to put the rest in ordour at his comming, cheiflie concerning the lords suppar.

20.

Of the Kirk. Sen Christ sayes gyf thy bruther wil not heer the, tel it wnto the kirk, and gyf he refuse to heer the kirk also, lat him be to
Mat. xviii. the as ane heathen and publicain, and therefore willis his kirk to be iudge in controuersies concerning doctrine and maners, quhow sall a man find the kirk gyf it be invisible, and quhy affirme ye it so to haue bene, seing na recours can be had to ane invisible iudge.

21.

Quhow lang esteme ye that your kirk hes bene invisible, and gyf induring the tyme of this invisibilitie thairof, thair was ony Ministers that preached the wourd of God, and administrate the sacraments, as thay ar now in the realme of Scotland: and quha war thay that during that tyme opponed thame selves to all heresies, and confuted the same, seing ye acknawledge with vss sindrie heresies to haue bene almaist in all aiges.

22.

Quhair reid ye that the Evangell of Christ Iesus, sould be at ony tyme sua supprest, that na man publiklie sould professe the same, induring the space of sua mony hundreth yeires, as ye alledge it to haw bene: sen in the contrare we find that Christ
Mat. v. calles the ministers of his wourd the lycht of the warld, and commandes thame to preach in publick, that quhilk thay hard in
Mat. x. priuie.

23.

Quhy spoilye ye Christ Iesus of his inheritance quhilk was promised to him be his eternall father, and forespoken be the

Prophetes, affirming with the Donatistes ane vniversal defection from Christ, sua that na contrey of the warld thir mony hundreth yeires by past hes outwardlie professed his Evangell. Ps. ii.

24.

Sen Christ hes reiected the Sinagogue of the Iewes, and erected and builded ane kirk of the Gentils wnto him self, quhilk he hes promised to assist and meantein to the end of the warld: Quhow can it be possible that the kirk of Christ against his said promise hes beine swa mony yeires invisible as ye suppose: seing that the said Sinagogue nochtwithstanding the reiection thairof, hes ever bene visible, as it is yit presentlie in diuers contreys. Swa that be your fals alledgence, ewin efter the reiectioun of it, it hes further prerogatiwe, nor ye gif to the kirk of Christ.

25.

Seing ye confesse with your maister Caluin, the Romane kirk some tyme to hawe bene the trew kirk: in quhat tyme and aige suppone ye that it decayed sua that the adherents thairof, be raison of idolatrie, could nocht be saued.

26.

Quhat is the cause that in your kirk ye wil haue na bischops seing from the Apostles dayes to this present, the bischops hes had the cheif place and administration of the kirk of God: and ar so cleirlie recommendit be saincts Petir and Paul. 1 Pet. v. Tit. i. Heb. xiii. Acts xx.

27.

Seing God hes given some Apostels, some Prophetes, Euangelistes and pastours, for the gathering together of the saincts, and for the edification of the body of Christ (quhilk is his kirk) to the end of the warld: I requyre yow, gif ye be members of the said body of Christ, to schaw your doctours and pastours quha hes succeidit sen the Apostles with continuation of ane vniforme doctrine? As the Catholiks has done alreddie. Ephes. iv.

28.

Gyf ye esteme the ancient Fathers, as Irineus, Athanasius, Chrisostomus, Hierosme, Ambroise, Augustin and the rest, to have bene trew pastours and doctours of the kirk of God: Quhy esteme ye not vss also to be trew Christians, sen we professe the same doctrine quhilk thay teached? Gyf ye esteme thame to have bene fals doctours and pastours, I desire that ye declare the same in plain wourdes.

29.

Quhether is the generall assemblie subiect to the king, and sould be called in his authoritie, or nocht, Gyf it be subiect, quhy refuse ye your statuts to be examined be his counsell? Gyf ye say it is not subiect, Quhy deny ye that to the king of Scotland, quhilk your brethrene of Ingland grantes wnto thair Quene.

30.

Sen swa mony Papes of Rome hes tholed and suffered martyrdome for the Euangell, and war lawfull bischops as ye confesse your selwes: I demand quha was the first idolatour that sat in that seate as ye suppone, and fra quhilk pape call ye ws Papistes?

31.

Quhy raill ye swa mekle against the seate of Rome, sen be that seate all heretiks hes bene convict and condamned? quhilk is ane euident taken that it is of God: And gyf ye hawe the trew kirk as ye alledge, schaw that ewer ony of yours hes opponed thame selves to ony heresie afore our Dayes.

32.

Quhy fallow ye the futestepes of the Donatistes, quha called the Cheare of Rome the cheare of pestilence, or quhou could it have bene possible that the seate of Rome could have gainstand and preualed against all kind of persecutions sen the beginning, and against swa mony infidels and heretiks, gyf it had bene the cheare of pestilence as ye say.

33.

Gyf the sacramentes be onlie outvard taiknes and seales, as ye teache, quhat prerogatiue gyf ye to the sacramentes of the Euangell, above the sacramentes of the auld law? Sacramente

34.

Seing ye teache that fayth assures you of grace receaved before the reception of the sacramentes, quhow can ye say bot thay be altogether invtile, and can gyf na further confirmation, forsamekle as quhair assurance of grace is alreddy, na confirmation is requyred.

35.

Quhy affirme ye the sacramentes to be of na valoure, except thai be receaved be faith, and nocht withstanding baptises the infantes quha can receave nathing be faith. Baptism.

36.

Quhy affirme ye contrare the doctrine of our lord Iesus Christ quhen he sayes: except that a man be borne againe of water, and of the haly spreit, he can nocht enter in the kingdome of God. And also against the vniuersall tradition of the haly kirk, that the infantes may be saved without baptisme. Joh. iii.

37.

Quhy abuse ye the people, teaching that the infantes without baptisme obteines remission of thair sinnes be the faith of thair parents? Sen the faith of parents can not impesche thame to be borne in originall sinne, and the sones of wraithe as witnesses sainct Paul.

38.

Quhy affirme ye that the Sacrament of Baptisme can nocht be administrate without ane sermon or preaching, seing that sainct Paul separats the office of the administration of Baptisme from Rom. iii. and Ephes. ii. 1 Cor. i.

the office of preaching of the Euangell. Or quhat auailes preaching maid to ane infant quha hes nocht wse of iudgement and raison.

39.

Sen your principall Ministers doutes gyf the Baptisme administrat be wnlawfull ministers be trew baptisme, and ye your selves denyes the catholick preistes to be lawfull ministers of the kirk, quhou can ye quha ar baptised be thame compt your selues in the nomber of these that ar treulie baptised.

40.

Sen baptisme as ye teiche, can nocht consist without preaching and na preaching was maid at the' tyme ye war baptised, Quhat assurance can ye have that ye ar yit baptised?

41.

Quhy affirme ye with your maister Caluin that the Sacrament of Baptisme aucht onlie to be administrat to thame, quha hes alreddy obteined remission of thair sinnes? Sen thairof fallowes maist euidentlie, that the infantes begotten of infidele parentes, sould nocht alutirlie be baptised, becaus thay can nocht resave remission of thair sinnes be the faith of thair parentes, quhen thay ar infideles or wnfaithfull.

42.

Quhy reiect ye the ceremonies of baptisme, quhilk at all tyme hes bene vsed in the Kirk of God sen the Apostles dayes, name quhat aage ye please? Or whou can ye defend your maister Caluin, quha is nocht escheamed to affirme that in the primitiue kirk, the rycht and laufull administration of baptisme was alreddy corrupted.

43.

Confirmation. Quhy deny ye the sacrament of confirmation? Sen it is sua cleirlie expressed in the actes of the Apostles quha be the imposition of handes gave the haly ghost, and also confirmed be all anciant wrytters, yea reteined yit in the kirk of Ingland.

Acts viii. and xix.

44.

Quhether aucht we to beleif rather our lord Iesus Christ quhen he said in the latter supper, tak eat, this is my body, quhilk salbe gevin for yow: or Caluin your maister, quha sayes that he gewe onlie ane signe or figure of his body? Or quhair reid ye that thir wourdes, this is my body, sould be vnderstand, this is ane figure of my body. The lordes supper. Mat. xxvi. Marc. xiv. Luc. xxii. 1 Cor. xi.

45.

Gyf the body of our lord Iesus Christ be nocht realie in the sacrament of the alter, quhy affirme ye with your maister Caluin, that in this sacrament, be the spreit of God, these thinges ar conjoned together, quhilks ar separate, that is the body of Christ quhilk is in hewin, with wss quha ar in earthe.

46

Quhy affirme ye that we receawe the body of Christ realie be faith, gyf it be nocht realie present in the sacrament, sen our faith can nocht mak that thing to be, quhilk is nocht, swa gyf his body be nocht thair realie, we can nocht beleve that we receave it realie, except we dissave our selves.

47.

In quhat scripture reid ye that quhilk ye profes with your maister Caluin, that quhen ye receave the sacrament, Christ is maid verelie present wnto yow, nocht that he sould be on the earthe quhair ye ar, bot that ye sould be lifted wp to the heavin quhair he is. And to quhilk of the heavines was the Apostels lifted, quhen thay hade our lord Iesus Christ present in the latter supper with thame.

48.

Quhy attribute ye mair to your faith, nor to the omnipotent powar of God? sayand that be your faith ye ar treulie lifted wp to the heavin, (and swa at ane tyme ye ar in heavin and earthe) and denyand that Christ may mak his body realie present in earthe and heavin at anis.

49.

Quhair reid ye that quhilk your maister Caluin affirmes? *Mediator noster in cœna speciali modo præsentem se exhibet, sic tamen ut totus adsit, non totum:* that is, Our Mediator in the supper after a speciall maner geueth him self present: but yet so that whole he is present, nocht the whole that he is.

50.

Sen before ye pas to your communion, ye confesse ye eate the body of our lord Iesus Christ be faith, Quhat availes the suppar vnto you? Or is it nocht better aluterlie to abstein, sen in the receaving of it thair is na farder profite, and gyf ye receave it wnworthelie, ye receave your avin condamnation, as testifies S. Paul.

51.

Penitence. Quhy deny ye the sacrament of Penitence, be the quhilk the lawfull Ministers of Gods wourd, as instrumentes of his maiestie, gives remission of sinnes, according to the wourde of our lord Jo. xx. Iesus Christ: quhais sinnes ye remit, thay ar remitted wnto thame, and quhais sinnes ye retein, thay are reteined.

Ordoure. Mat. x. Luc. ix. Marc. vii. Joh. xvii. and xx. Acts xiii. Tit. i.

52.

Quhy deny the ordoure to be ane Sacrament, sen your maister Caluin dois confesse maist evidentlie it to be ane Sacrament, as is also maist manifest in Godes wourd.

53.

Extreme Vnction. Epist. i.

Quhy deny ye the Sacrament of extreme vnction, sen the Apostle sainct James speikes sua manifestlie of it, sayand: Is any seake amang you lat him call for the preistes of the kirk, and lat thame pray wpon him annoincting him with oyle, in the name of the lord.

54.

Quhy deny ye the Sacrament of Mariage, sen sainct Paul testifies in plane wourdes that it is a Sacrament, and quhy lies Caluin your maister, affirming that na man wntil the tyme of Gregorie first of that name, Pape of Rome, ever saw that it was given for ane Sacrament, seing sainct Ambroise, sainct Augustin, and wther doctors lang afore Gregorie in maist manifest wourdes affirmes it to be ane sacrament. Marriage. Ephes. v.

55.

Quhou can ye in thir pointes purge you of extreme sacrilege and impietie, that ye have taken avay the Sacramentes quhilks our lord Iesus Christ hes appointed in his kirk, for remission of sinnes, consolation and sanctification of the faithfull.

56.

Quhy permit ye any man to marie, his first wyfe being alyve sen S. Paul writes, The woman quhilk is in subiection to ane man, hir busband being on lyve, is bound to the law, bot gyf hir husband be deade, she is delivered frome the law of the husband, thairfore quhill hir husband leveth, gyf she tak ane other man, she salbe called ane adulteresse.

57.

Sen S. Paul testifies thame quha maries efter the woue of Chastetie to incurre damnation, quhat hes moved your apostats, preists, monkes and freres to attempt mariage efter solemne promise of Chastetie and so to wilfullie condamne thame selves. 1 Tim. v.

58.

Sen the cheif wirschipping of God standes in Sacrifice, quhat is the caus, that ye deny ony trew and perfyte Sacrifice to be amangs Christians? and quhy deny ye that Christ offered ane Sacrifice in the latter supper, efter the ordour of Melchisedech, Sacrifice.

Luc. xii. 1 Cor. xi. Ps. cix. Heb. v.

sen he is called ane preist efter that ordoure, and swa behuved to fulfill that sacrifice quhilk was prefigurate be Melchisedech in bread and wyne, as the vniversall kirk of God wnto this tyme hes wnderstand.

59.

Sen the ancient doctours of Christes kirk be the cleane sacrifice quhilk Malachias did prenunce and forespeake, that sould be offered frome the rysing of the sunne vnto the going donne of the same in everie place hes ever wnderstand the Sacrifice of the body and blude of Christ, quhilk is offered in the Messe wnder the formes of bread and wyne, quhat assurance can ony man have in his conscience to reiect thame all, and follow ony new invented and forged interpretation of Caluin in the contrare, or to beliwe Caluin quhen he sayes in maist expresse wourdes that the ancient wryters, Irineus, Athanasius, and Arnobius, quhen thay interpret sua the sacrifice of Melchisedech, and the oblation of the quhilk Malachias speakes did contravein to the institution of Christ.

60.

Iustification.

Quhy affirme ye that our sinnes ar never remitted to wss bot ewer dois remaine still in our heartes, contrare the article of our beleif, quhair we say we beleve the remission of sinnes, and against the merites of the blude and passion of our lord Iesus Christ, quhilk wald be of na strenth gyf we thairbe obteined na remission of our sinnes.

61.

Quhy affirme ye that we ar maid iust be faith onlie, be the quhilk we persuvaid our selwes that our sinnes ar nocht imputed to wss, throu the wertu of the blude of Christ, sen na sic thing is found in Godes wourd.

62.

Quhy affirme ye that ye ar so assured that your sinnes ar nocht imputed to you, as ye ar assured that God is in heavin? becaus ye beleve the ane and the wther be ane faith as ye say, and yit nochtwithstanding ye pray daily in the lordes prayer that your

sinnes be forgevin to yow, quhen ye say, forgeve vs our trespasses, as we forgeve thame that trespasses against wss, quhilk prayer is nocht necessare gyf your alledgence be treu.

63.

Quhy affirme ye that we ar rather iustified be faith, nor be Charitie, sen Charitie is mair perfite nor faith, as witnessis sainct Paul, saying: Nou abydeth faith, hoip, and Charitie, evin thir thre, bot the cheifest of thame is Charitie. 1 Cor. xiii.

64.

Quhy affirme ye that the workes quhilks proceides of the grace of God, makes nocht vss iust in his sycht, contrare the expres wourd of God: ye sie quhou that of workes a man is iustified and nocht of faith onlie, as sayes sainct Iames. Jas. ii.

65.

Quhy deny ye our workes quhilks proceides of the grace of God to merite ony thing at his hand, contrare the expres wourd, in the quhilk he promises the kingdome of heavin for the revaird of gude workes and at the latter day sall pronunce his sentence other of eternall lyfe or damnation, according to everie mans workes.

66.

Quhy affirme ye that all our workes quhou gude thay appeare to be, ar nathing bot sinne in the sicht of God, sen it is impossible that any worke be gude and evill at aines, and in the scripture we reid of sindrie that hes bene commendit be thair gude workes. Or gyf all our workes be sinnes, it is alyke to spoilye ane pure man and to gyf him almes, except that the ane is les sinne nor the wther.

67.

Gyf all the workes of the regenerate be bot sinnes, quhat is I pray you the effect of grace, or of the spreit of God, quhilk swa heichlie some tyme ye extoll.

68.

Free Will. In taking avay frie wil, and inducing absolute necessitie, quhou may ye delyver your self of that poysanabill erroure first induced amangs Christians be Simon Magus, and efter him fallowed wnhappelie be the Manicheens and sindrie wthers.

69.

Quhhou expone ye ane infinite nomber of scriptures in the quhilk we reid that it is gevin to man to his chose, gyf he vil do gude or ewill, or quhat auailes the commandementes gevin be God, and your daily preachings and exhortations, gyf ane man have na frie will bot be constrained be necessitie to do quhat somever he dois, and quhat difference make ye betuene the action of ane man, and of ane beast, gyf the will of man be subiect to necessitie as is the appetite and inclination of beastes.

70.

Quhy wse ye the Pillar of repentance, and does punishe the transgressours of your lawes, sen ye teache that thay ar predestinate and constrained be necessitie to transgres the same.

71.

1 Jo. v. Seing that sainct Ihone testifies that quha ever hes Charitie keipes the commandementes of God, saying: This is the Charitie of God, that we keip his commandementes, and quha sayes that he knawes God, and keipes nocht his commandementes is a lier. And sen we reid in the scripture that the Apostles and sindrie wthers hes aknawledgit God, and had charitie, and consequentlie hes keiped the commandementes: Quhy say ye against the maist expres wourd of God, that na man may keip his commandementes. Or quhy said Christ gyf ye wil enter in the lyf ewerlesting, keip
Mat. xix. the commandementes, gyf it be impossible to any man to keip thame.

72.

Quhy affirme ye with Caluin your maister that quha so ewer hes aines imbraced the lycht of your Evangell can never perishe, considering that mony quha hes bene of your secte, yea ministers of the first rang, hes retourned and ar deid in the catholik faith, and sua according to your doctrine aluterlie perishis.

73.

Seing on the ane pairt ye teache that the spottes of sinne remanes sua lang as men leveth, and on the wther denyes bayth place, and tyme of cleanging efter thair departing: quhow can ye eschew to declare manifestlie, that nane at all enteris in heavin, or elles that thay quha enteres, remanes with thair spottes of sinne, quhilk is expres against the haly wret. Purgatorie.

74.

Sen our lord Iesus Christ sayes that he quha sinnes against the haly ghost, sall nocht obtein remission of his sinnes, nother in this warld nor in the warld to come, quhy deny the remission of sinnes in the warld to come, and that the prayer for the deid auailes nathing, contrare the wniversall consent of the ancient Doctours of the kirk of God. Mat. xiv.

75.

Sen ye can nocht deny bot the historie of the Macabees is ane trew historie, quhy deny ye the prayer for the deid quhilk is rehersed thairin, as ane confirmed and wndouted sentence of religion.

76.

Quhy reiect ye the invocation of Sainctes as idolatrie, sen it hes bene ever sen the beginning imbrased be the kirk, and confirmed be sua mony miracles.

77.

Quhy say ye that we are iniurious to Christ, quha is onlie mediatour, quhen we desyre the Sainctes quha ar glorified in heavin, to help wss with thair prayers, sen sainct Paul did na iniurie to him, quhen he desyred to be helped with the prayers of the Romans and Corinthians, quha war than sinnars and mortall men.

78.

Quhy say ye againes the scripture, that the Sainctes heires nocht our prayers be raisone thay ar deid, sen Christ sayes that God is nocht the God of the deid, bot of the leving, and quhow can the Sainctes in heavin be blythe of our repentance and conversion, as our lord Iesus Christ affirmes, except thay aknawledge the same.

Mat. xxii.

Luc. xv.

79.

Eschame ye nocht to foster the people in sindrie wyild reproches agains the blissed virgin Marie moder off God, or can it be supponit that ye lwif the sone, quhen ye speik sua contemptouslie of the moder.

80.

Gyf all thay that hes erected images in the temple of God be idolatours, quhou can ye delyver Moyses of that spote, or defend that God him self was nocht authour of idolatrie sen he commandit images to be maid for that effect.

81.

Quhy sall the images of our lord Iesus Christ, of his glorious mother, and of the Apostles, be compted wnleasome and wnclene, contraire the accustemed vse of the kirk, and the images of Caluin, Beza, Jupiter, and Venus, quhilks some of yow hes in your cabinets, be compted lawfull.

82.

Quhy have ye renewed sua mony auld heresies, condamned sua mony hundreth yeires be the vniuersall kirk of God.

83.

And namelie, quhy have ye renewed the heresie of Simon Magus, denyand the frie will of man.

84.

Quhy have ye renewed the heresie of the Pepuzians, affirming that distinction of ordour and degrie aucht nocht to be obserued in the kirk of God.

85.

Quhy have ye renewed the heresie of the Novatians, denyand that be the sacrament of penitence all sinnes ar forgevin.

86.

Quhy have ye renewed the heresies of the Manicheans, denyand the watter of Baptisme to availl ony thing to our Saluation.

87.

Quhy have ye renewed the heresies of the Donatists, teaching that the kirk of God hes perished in the haill warld, except in some obscure corners, and that sainct Ihone the Baptists Baptisme, was nocht different from the Christian Baptisme institute be our lord Iesus Christ.

88.

Quhy have ye renewed the heresies of Aërius teaching that it is nocht leasome to offer sacrifice for the dead, and that thair is na difference betwene ane bischop and ane simple preist, and that the fasting dayes appointed be the kirk, aucht nocht to be keiped, bot that everie man sould fast according to his avin wil and pleasure.

89.

Quhy have ye renewed the heresie of Eunomius, that be faith onlie, man may obtein lyfe everlasting.

90.

Quhy have ye renewed the heresie of the Pelagians, teaching that the infants may be saved without Baptisme.

91.

Quhy have ye renewed the heresies of Jouinianus, teaching mariage to be als acceptable to God as wirginitie, and that it is leasome to monks and nonnes to marie.

92.

Quhy have ye renewed the heresies of Vigilantius, deniand the invocation of Sainctes, and the honoring of the reliques of the martyrs.

93.

Quhy have ye renewed the heresie of Eustachians affirmand that it is nocht liesum to gang in Pilgramege to halie and deuot places.

94.

Quhy have ye renewed the heresie of the Iconomachians, breking doune the Images of our lord Iesus Christ, and of his Sainctes.

95.

Quhy have ye renewed the heresie of Berengarius, deniand the body and blude of our lord Iesus Christ, to be realie in the Sacrament of the altar.

96.

Quhy have ye renewed mony wther heresies, of the Albigenses, Waldenses, Wiclefits, Hussits, of Abailhardus, of Almaricus, and of wthers detestable heretiks condamned mony yeires sence be the kirk of God.

97.

Quhy have ye followed the foresaid heretikes in these points onlie in the quhilk thay have dissented from the haill kirk of God, and reiected the rest of thair doctrine.

98.

Quhy is your maister Caluin nocht content to have renewed sua mony damnable heresies, bot also hes invented mony wther blasphemies of his avin. Blasphemies of Caluin.

99.

Is nocht Caluin your maister blasphemous, contrare God the father, quhen he denyes the omnipotent pouer of God, wryting that God may do na thing by the established ordour of the warld, and that he may nocht do ony thing by that quhilk in the haly wret, he hes promised to do, quhilk doctrine is contrarious to the first article of our beleif, and to the expres wretin wourd.

100.

Is nocht Caluin your maister blasphemous contrare God the sone, quhen he wrytes that it is aluterlie absurde to say that God the sone takes his essence from God the father, or quhow can ye purge hyme of the maist detestable heresie of Arrius in this poinct.

101.

Is nocht your maister Caluin blasphemous contrare the haly ghost, quhen he wrytes that the holy ghost takes nocht his essence nother of the father nor yit of the sone, or quhow can ye purge hyme of the heresie of Macedonius in this poinct.

102.

Is nocht your maister Caluin blasphemous contrare the holy ghost, quhen he wrytes that the povar of the holy ghost was restricted to teache the Apostels that thing onlie, quhilk thay had hard afore of Christes avin mouthe: sen Christ him self affirmes the contrare, saying to his Apostles, I have mony thinges to say vnto yow, bot ye can nocht beare thame now, quhen he is come quha is the spreit of weritie, he sall teache yow all weritie. Jo. xvi.

103.

Is nocht Caluin your maister blasphemous contrare the holy Trinitie, quhen he teaches the personnes of the Trinitie to be onlie properties subsistens pute in ordour in the essence of God, and quhat differs Caluin in this doctrine fra Sabellius, quha estemed the thre personnes to be thre proprieties in the nature of God, and nocht thre existences distinct the ane from the wther.

104.

Is nocht your maister Caluin blasphemous contrare the holy Trinitie, quhen he findes falt with the Catholiks becaus thay invocke the holy Trinitie, saying: Holy Trinitie ane God have mercy wpone wss.

105.

Is nocht Caluin your maister blasphemous against the gudnes of God, quhen he teaches that God hes created some men to that end, that he may condamne thame eternallie: and that Adam becaus he was predestinate to sinne, he could nocht auoid sinne.

106.

Is nocht Caluin your maister blasphemous contrare the gudnes of God, quhen he makes God authour of sinne, in sic maner that he mowes and inclines the heartes of men to sinne, affirming that the incest of Absalon was the werie
Sap. xiv. worke of God: sen the scripture testifies that the wiked and his wikednes ar both lyke hated of God, and that he hates
Sap. xiii. na thing, quhairof he is authour and maker.

107.

Is nocht your maister Caluin blasphemous contrare Christ, quhen he teaches that Christ was ane ignorant, and that as he grew in aige, sua incressed he in gyftes of wisdome and wnderstanding.

108.

Is nocht Caluin your maister blasphemous quhen he affirmes that Christ in the twelf chapter of sainct Luke did nocht prove be ane firme and solide reasone, bot onlie be ane probable coniecture, that he eiected nocht the devillis be the powar of Sathan.

109.

Is nocht Caluin your maister blasphemous contrare Christ, quhen he teaches that he merited na thing till him self, contrare the expres wourd of God.

110.

Is nocht your maister Caluin blasphemous contrare the blude of Christ, quhen he sayes that Christes passion and deathe had availed ws na thing, except in the saul he had suffered the terrible tourmentes of ane damned and forsaken man.

111.

Is not Caluin your maister blasphemous against Christ quhen he sayes that he pronunced the horrible wourdes of desperation being on the crosse.

112.

Is nocht Caluin your maister blasphemous quhen he denyes that Christ descendit to hell, contrare ane article of our beleif.

113.

Is nocht Caluin your maister blasphemous against Christ quhen he reiectes the interpretations of the passages of the auld testament, maid be our lord Iesus Christ and his Apostles.

114.

Is nocht Caluin your maister blasphemous contrare Christ, quhen he sayes that Christ efter his resurrection wanted some thing necessare to the perfyte glorie of the resurrection.

115.

Is nocht your maister Caluin blasphemous against Christ quhen he sayes, that he hes nocht the markes of his blissed fyve woundes, maid in his syde be the speir, and in his handes and feit be the nales.

116.

Is nocht your maister Caluin blasphemes contrare the Angels: quhen he sayes that the thre hierarchies and nyne ordours of the Angels is vanitie, and that the blissed Angels serues nocht God perfytlie and without sinne.

117.

Is nocht your maister Caluin blasphemous contrare the Apostles saying that thay war commandit to teache onlie that thing, that thay hed hard before of Christes mouthe, sen it is certaine that thay have teached sindrie wther thinges.

118.

Is nocht Caluin your maister blasphemous contrare the Euangelists, quhen he sayes that thay haiff nocht schavin cleirlie and wndouttedlie, that our lord Iesus Christ is come of the seid of David.

119.

Is nocht Caluin your maister blasphemous contrare the Patriarchs Abraham and Jacob, quhen he sayes that Abraham contrare the will of God, and the lawfull ordour of nature peruerted the law of matrimonie, quhen he tuke Agar to his wyf, and that ane of Jacobs vyfues was ane brigseister till hir seister.

120.

To conclude. Is nocht your maister Caluin blasphemous contrare the haill faithfull, quhen he denyes contrare the word of God, everie ane of thame to have his Angel keiper.

Ps. xxxiii. and xc. Mat. xviii.

121.

Quhy is nocht Caluin content to have renewed auld condamned heresies, and to have blasphemed God and his creatoures as said is, bot also for forder confirmation of his errours lieth mair impudentlie of the Catholiks, nor ever did Jew or Turke: alledging that the first and principall article of the secret diuinitie that reigneth amangs wss, is that thair is no God, and that the secound is, that all thinges that ar wretin and teached concerning Christ ar lies and deceits, and thridlie that we affirme that the doctrine of the lyfe to come, and of the last resurrection ar mere fables.

122.

Quhy ar ye nocht esscheamed (fallowing the futesteps of your said maister Caluin) to lie on wss in your preachings, saying: that we put all our confidence in our gude workes, that we mak na accompt of the gyft of faith, that we attribute na thing to Christes passion and merites, that we prefer sainct Anthoine, or sainct Frances to Christ, that we honour the Pape of Rome for ane God, that we tak na compt of the holy wret, that we wirschip stanes and deade men for Godes, and that we adore ane peace bread for God, and that we say that ane man be his avin free wil without the grace of God may keip his commandementes, and that we teache many wther absurdities quhilks with thir now reheirsed, aluterlie we detest and abhorre.

123.

Quhether gyf your reformation, quhilk ye have maid in the realme of Scotland, in pulling doune of the kirkes, is lykar to the reformation of Turkes and Paganes, nor to ane reformation maid be Christian men. Reformation.

124.

Quhat moved you to abolish in all pairtes the signe of the haly crosse, quhilk ever hes bene the signe and mark of all trew Christian men, and is so fearefull evin to the devill him self, or quhow ar ye nocht his Ministers in this behalff?

125.

Seing the Donatistes in the dayes of Constantinus the gret war estemed be the wniversall kirk to be maist wicked men for the wesching and scraping of the altars on the quhilks the Catholiks had offered sacrifice, quhou can ye purge your selves of gretter cryme, sen he have aluterlie pulled doune and abolished the same.

126.

Quhether in making stables of the kirks of Scotland, sua that the hors war stabled on our kings graves, and in raising vp the bones of Christian men, resembled ye rather to be Christians, or infideles and paganes.

127.

Quhy distroyed ye our kings graves and monumentes, as wngodlie and wnleasome, and now hes erected some mair somptuous in your cheif kirk of Edimburgh to inferiours and subiects?

128.

Quhat moved yow to birne the holy reliques of Saincts, quha war temples and tabernacles of the holy ghost quhen thay war on lyve, quhilks amangs all christians sen the Apostles dayes hes bene haldin in honour and weneration.

129.

Quhy brint ye the wretings of the doctours and fathers, as of sainct Ambroise, sainct Augustin, sainct Hierosme and wthers, and yit esschames nocht to say that ye professe ane faith with thame.

130.

Quhair is the weritie and effect of your solemne protestations, promising that your reformation was nocht to disposses ony Magistrat, quhen nocht onlie ye have raisit wprore in the contrey, and expelled the cheif Magistrats, bot in your preach-

ings plainlie wald thrall all kings and kingdoms, and have thame subiect to election, and punisment of the people, setting furthe your buikes thairvpon.

131.

Quhy in the beginning of your new Euangell preached ye libertie of conscience, and now constraines all men to subscryve your new doctrine, yea thame quhome ye knaw to belewe the contrare.

132.

Quhy preached ye quhen ye first vsurped authoritie to preache, that the Ministers of the wourd aucht to profess and observe povertie, as the Apostles did, and presentlie nane in the realme ar so covetous as ye ar, nocht onlie to give money vpon land, bot also for ockre.

133.

Quhy pretend ye to have the benefices and patrimonie of the kirk, sen ye can nocht schav your selves lauful heires and successours to thame, quha war rychteous possessours thairof afore you, and quhy have ye reiected as idolatrie, all that appartheneth to thame quhome ye call Papistes, except onlie the patrimonie and leaving of the kirk. Or gyf thair was na kirk in Scotland afore your comming, quhy pretend ye as patrimonie ony wther thing nor hes bene given to your congregation alreddy.

134.

Quhy have ye given the patrimonie of the kirk in few to your wyfes and bairnes, and quhether do ye any preiudice or nocht to your successours in this poinct.

135.

Seing quhair ordour is nocht, behuveth to be confusion: be quhat schift can ye eschew the same quhen everie ane of yow wilbe equall to ane wther.

136.

Quhat scripture or historiographour, or authentike writer have ye for your yeirlie election of Superintendents, Elders, and wther officers in your congregation.

137.

Sen that the name Superintendent is drevin from ane Latine wourd, and the name Bischop from ane Greek wourd, quhow is it that ye admit the ane, and refuses the wther maist wsed, seing thay tend baith to ane effect.

138.

Quhy mak ye difference betwene the Ministers and Deacons sen baith the wourdes signifies ane thing.

139.

Quhether gyf ony of yow quha hes aines accepted the office of ministerie, may embrace any seculare vocation or nocht.

140.

Quhether it becomes ecclesiasticall men as Ministers, Elders, Deacons and Readers, to have ane certain apparell quhairbe thai may be knawin be the laical people, or to be cled as wanflars.

141.

Gyf it be expedient that the Elders and Deacons be participant of the rentes of the kirk, sen thay ar participant of the paines and trawell in governing the same.

142.

Sen everie subiect is oblished in his conscience, as witnesses sainct Paul, to obey the iust lawes of his Magistrat, quhy with your ewill exemple of eating flesche on Frydayes, Saterdayes, and in Lentren contrare the lawes of the realme, move ye the people to transgres the same.

143.

Quhy punish ye onlie the pure be your stuill of repentance, and quhy punish ye nocht blasphemie, slauchter, and wther sinnes, als weill as fornication.

144.

Sen ane spreit could nocht move king David and wther Godlie kings of Scotland to big sua mony kirkes, Colleges and Abbayes, and you to distroy the same, quhilk of the tua iustlie may be estemed to be moved be the gude spreit, and quhilk be the evill.

145.

Quhov mony kirkes, Colleges, Hospitals, brigges and wther sic workes, have ye erected, founded or bigged in the realme of Scotland for the comon weill as did our kirk men.

146.

Quhat consent of doctrine have ye keiped, ather with your nychtbours round about you, or yit with your selves, sen the beginning of your preaching.

147.

As for exemple, gyf ye sing all ane sang concerning the iudiciall lawes of Moyses, quhether thay obliss Christians or nocht.

148.

Concerning the question of Superioritie and ordour in the kirk, ar your bischops and ye accordit?

149.

Gyf Charitie hes the lyk effect into you all, in sic sort that ye compt it altogether wngodlie and wnleasome to forgive the slauchter of the father and neir freind. Or gyf some of you remaines yit convict be the expresse wourds of the Evangell in the contrare sentence.

150.

Gyf with ane consent ye grant the lyke authoritie vnto the ciuil Magistrat, in to ecclesiasticall maiters, as in temporall: or gyf in this poinct ye remain as yit in difference, and dissention amangs your selves?

151.

Dar ye as yit continow to fallow the horrible imprecations maid in particular be schir Ihone Knox against the Quenes maiestie and some wther of hir trew leiges, or gyf thair be some of you that desistes thairfra, thinking the desyre of condamnation of ony saul to be altogether wnleasome.

152.

Concerning the sleiping of saules vnto the day of iudgement, have ye as yit taken ony wniuersall resolution to defend, that it is ane heresie, or in the same remanes still sua ambiguous, that some of you knauin to be Ministers of the best learned, and nocht in the lawest rang, publicklie professes that errour for treu doctrine.

153.

Gyf ye have ony certain nombre of causes of diuorcement in mariage, or gyf ye feinye and practise new causes, approved be some and improved be wthers?

154.

Seing everie ane for the defence of his opinion (quhou erronious that ever it be) alledges the wretin wourd, is it nocht evident that of the wourd ye mak ane neis of walx, thrawing it to quhat contrarietie or absurditie ye list.

155.

Quhether maa pure was nurished daylie be almes of Abbay places? Or maa householders maid beggars this day be your preaching?

156.

Gyf all that was in the auld catholike kirk was compted idolatrie, and thairfore aucht to be castin avay, quhy brigue ye sua extremlie against the secret counsell, and the courteours for procuring of the teinds, and of grettar benefices wnto your selves.

157.

Quhether is thair gretar troubles for the teindes presentlie, nor vas in the catholiks tyme, and gyf the commouns hes obteined ane perpetuall discharge of thair teindes conforme to the Ministers promise at the first setting furthe of thair new Evangell.

158.

Quether sen the Ministers of this new Evangell obteined place to governe the realme, thair is amangs Scottismen gretar charitie, lautie and treuth nor was befoir.

159.

Quhair reid ye that it is leasome to excommunicat the father for the sone, as ye wald practise, sen Ezechiel wrytes that the sone aucht nocht to be punished for the fatheres sinne.

160.

Quhair reid ye that it is leasome to pronunce the sentence of excommunication against thame quha never communicat with you, and was never subiect to your iurisdiction.

161.

Quhy admit ye to your communion sic as ye knaw to have disiuned largelie before, the same sua drunken that they knaw nocht quhat thay do, and wthers quhome ye knaw to be adulterars, menslayers, and gyltie of wther maist hainous crymes, of the quhilks thay have nocht schavin na repentance.

162.

Quhy wesie ye nocht ye seik efter your maister Caluins ordinance, and gevis thame nocht the Sacrament at thair departing.

163.

Concerning your publick fasting, quhy ar ye sua bakvard, that contrare the ordinance and observation of the ancient kirk ye institute the same on the Sounday as did the Manicheans, quha thairfore be the haill kirk war estemed to be execrable.

164.

Quhy have ye reiected the observation of thay dayes, quhilks for the remembrance of the benefice of our redemption, hes ever sen the tyme of the Apostles bene observed amangs all Christian people: as of the natiuitie of our lord, of his resurrection, and wthers?

165.

Quhy constraine ye the people to labour on sic dayes, and appearandlie wald abolish in thair heartes all memorie of the benefices of Christ, or quhair reid ye that in ony aige the Ministers of Gods wourd hes ever commanded ony sic thing, and quhou aggree ye with your bretheren the Ministers of Ingland in this point, quha yit keipes the haly dayes?

166.

Quether gyf this your doings tendes to the abolition of all memorie of our lord Iesus Christ or nocht? sen alreddy some of yow doutes in quhat tyme of the yeir he was borne, quhether in winter or in sommer, sua that appearandlie your nixt dout salbe, quhether he was borne or nocht, quhilk appeares to be the end and conclusion of your new Evangell.

Conclusion.

Christien reader sen be thir demandes thow perceaves alradie that the religion quhilk at this present is professed in the realme of Scotland, is nocht so soleid and trew as perchance afoir thow beleawed, and therfoir wald be glaid to vnderstand be quhat way thow mycht estableis thy conscience in this maist dangerous days: I can gewe the na better consell nor that quhilk sainct Augustin gewes in the leik cas wreatand to Honoratus in this maner. Sell we feir to repois our selfes in the bosoome of that kirk quhilk hes obteaned the swpreme authoritie be the succession of bischops from the cheare of Petir, nochtwithstanding the barking of heretiks againis it, quha partlie hes bean condamned ewin be the iwgeament of the people, paertlie be the authoritie of coonselles, and paertlie throw the strenthe and force of miracles. Of the quhilk succession of bischops he makes mention in his epistle ane hundrethe sextie fyve wreatand, Our lord said to Petir, vpon this roik I wil bwylde my kirk, and the yettes of hell sell nocht owrcome it. To Petir succeaded Linus, to Linus Clemens, to Clemens Anacletus, to Anacletus Euaristus, to Euaristus Alexander, to Alexander Sixtus, to Sixtus Thelesphorus, to Thelesphorus Iginus, to Iginus Anycetus, to Anycetus Pius, to Pius Soter, to Soter Eleutherius, to Eleutherius Victor, to Victor Zephirinus, to Zepherinus Calixtus, to Calixtus Vrbanus, to Vrbanus Pontianus, to Pontianus Antherus, to Antherus Fabianus, to Fabianus Cornelius, to Cornelius Lucius, to Lucius Stephanus, to Stephanus Xystus, to Xystus Dionysius, to Dionysius Felix, to Felix Enthichianus, to Entichianus Gaius, to Gaius Marcellinus, to Marcellinus Eusebius, to Eusebius Miltiades, to Miltiades Syluester, to Syluester Marcus, to Marcus Julius, to Julius Liberius, to Liberius Damasus, to Damasus Siricius, to Siricius Anastasius. In this ordour of succession there is no Donatist to be foond. So gwid Reader giwe thow will follow S. Augustins consell thou may bawldlie repoise thy selfe in the Romain kirk quhilk was dwrande his aage. And giwe in that aage thow findes the contraire confession of faythe to that quhilk

presentlie is professed in Scotland behwethe that thow reiecte the confession of fayithe of Scotland is falss and perniciowse. Bot giwe perchance thow wil nocht follow sainct Augustines coonseell for the establessing of thy conscience, bot rather the coonseell of Ihone Caluin, or Schir Ihone Knox, I pray the at the leist considre diligentlie that quhilk Ihone Caluin wraites in the fourt buik of his Institutiones quhair in maist expres wordes he testifies that in S. Augustines dayes there was na thing cheangeat in the doctrin of the Apostles, so that that Religione quhilk S. Augustin professed and the vniuersall kirk in that aage was maist trew and sinceir, and Schir Ihone knox in his appellatione to the nobilitie of Scotland testifies the same: and theirfore albeit thou wald ollow the iudgement of Ihone Caluin, and Schir Ihone Knox for to resolwe thy selff in all controuerseis quhilks ar in thir dayis, yit it behowis the according to thair doctrine to inqueir diligentlie quhat was professed in the kirk of God durand S. Augusteins dayis, and to embraise it with all humilitie as the trew religione of Christ. Bot becaus perchance thow hes nather commoditie of buiks, nor leasor to mak sic inquisitione I will releave and help the in that behalff and in soume cheaf materes of controuersie, I will schaw quhat wes in S. Augusteins aage the sentence of the kirk.

In S. Augusteins dayis the sacrifice of the bodie and bluid of our lord Jesus Christ, quhilk in the same tyme wes called the Messe, wes vsed in the kirk of God, as hie testifeis, sayand: The sacrifice eftir the ordre of Aaron is takin away, and the sacrifice eftir the ordre of Melchisidec in the bodie and bluid of Christ is vsitt in everie place. The quhilk sacrifice (as hie declaris in the sewinttein buik of the Citie of God) succedit to all the sacrifices of the awld testament.

In the dayis of S. Augustein the trew Christians beleved that the bodie and bluid of our lord Iesus Christ wes reallie in the sacrament of the aulter as testifeis S. Augustin in this maner wretand: Christ twik his flesche of the Virgine Marie, and that same flesche hie geawe wss to eatte for our saluatione, and no man eates that flesche excepte hie first adore it.

In the dayis of S. Augustin, the kirk of God beleved that the sacrifice of the Mess was propitiatoir as S. Augustin testifies, sayand, quhan the sacrifice of the aulter is offrit for thame quha ar nocht alluterlie ewill, it is propitiatoire and obteins remissione fra God to thame for quhilks it is offred.

In the dayis of S. Augustin it was the custume of the kirk to say Mess for the dead, as S. Augustin testifies wretand that his mother Monica desyred that efter hir deceiss the Sacrifice of the bodie and bluid of Christ suld be offered for hir.

In the dayes of S. Augustin the kirk of God beleaved that Purgatorie was, in the quhilk the saules that depairted from this lyiff, nocht haiwand obteined full remissione of thair synnes, was purgeat befoir thay entret in the kingdome of heawin, as testifies S. Augustin quhen he wreates. Quhasoewer depairtes frome this wardle withe ony spott of synne, other is eternalie condamned, or elles he most be purged with the fyre of Purgatorie.

In the dayes of S. Augustin the inuocation of Sainctes was wsed in the kirk of God. The Christian people, sayes he, keapes and obserwes the halye dayes of the Martyres, to that effect, that thay may be walkned to follov thair fuitsteps, and be maid participant of thair merites, and helpit with thair prayers, and [in] the twentie twa buik of the Citie of God he confirmes the same be experience, writtand quhow hyme self being present, ane yowng called woman Palladia was miracolouslie delyveret from ane Parlesie be the inuocation of sainct Stewean.

In the dayes of S. Augustin, the Images of our lord Iesus Christ was in wse, for sainct Augustin testifies that the Gentiles feingyeit that oure lord head writin some epistles to S. Petir and S. Pavl, as to theme quha was familier with hyme, and that the caus of this errowr was becaus thay head sein in mony places the images of Petir and Paull painted with the image of Christ.

In the dayes of S. Augustin, the lentren was keiped, as testifies S. Augustin wreitand, be the obseruation of the lentren, the ewill ar discerned from the guid, the Pagane frome the Christian, and the heretike frome the faythfull. In lyik maner the haly dayes as Yuill, Pasche, Witsonday, and wthers was obserued as is mani-

fest in sindrie places of his vuarkes. And in the same aage it was iugead be the kirk off God wnleasome and sklanderous to command or ordain ony fasting on the Sounday as the Ministers of Scotland hes done. The lyik I mycht easelie schaw of all other maters called in controuersie be the Ministers, bot be reason I fear to be fascheows vnto the, I will mak ane end, exhortand the to wye and considder this mater as maist vychtie and important that can be in this wardle, and gywe thy awin iudgeament is nocht sufficient to resolwe thy self be sick meanes as I haiw declared, to emploie the Ministers, and to caus thame ansowr direklie to the Demandes, all contention and malediction being pwt a syde, and swa I dout nocht, bot efter thow hes seane and considret thair ansowr, bot thow sall easelie perceawe quha defendes the rycht caus, and quha defendes the wrang, to the quhilk end I will nocht desiste to pray the Almychtie God to assist the with his holye spreitt that thow may knaw the trew Christian Religion, and directe thy actiones conforme therto.

Quhow long will ye halt on twa sydes? Gyf the lord be God, followe hyme, bot gyf Baal be he, go efter hyme.

3 Reg. 18.

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the Superiours.

Praised be God.
Amen.

Monry S. Jacobi Scotorum

ANE CATHOLIK AND FACILE TRAICTISE, DRAuin out of the halie ſcriptures, treulie exponit be the anciét doctores, to confirme the real and corporell præſence of chryſtis pretious bodie and blude in the ſacrament of the alter

Ratisbona vb—

Dedicat.

To his ſouuerane Marie the queues maieſtie of ſcotland.

Be

Iohne Hamilton ſtudent in theologie, and regent in philoſophie to the maiſt excellent and catholik prince CHARLES OF BOVRBON *in the royal college of Nauarre.*

Now bound by abbot Fleming. 1582

Imprentit at Paris the firſt of Aprii.

1581.

ANE CATHOLIK AND

FACILE TRAICTISE, DRAuin out of the halie scriptures treulie exponit be the ancient doctores, to confirme the real and corporell præsence of chrystis pretious bodie and blude in the sacrament of the alter.

Dedicat.

To his souuerane Marie the quenes maiestie of Scotland.

Be
Johne Hamilton student in theologie, and regent in philosophie to the maist excellent and catholik prince CHARLES OF BOVRBON in the royal college of Nauarre.

Imprentit at Paris the first of April
1581.

Verelie verelie I say vnto you, except ye eit the flesche of the sone of man, and drink his bluid, ye sal noth haif lyfe in you. S. Iohne 6.

Ve (mening the christianes) haif ane alter (or sacrifice) of the quhilk thay quha seruis to the tabernacle (the Ieuis) can noth be partakeris. Heb. 13.

Efter that the continual sacrifice salbe tane auay, and abomination (the cheife antichrist) salbe placit in desolation, ane thousand tua hundreth and nyntie dayis, he is happie quha abydis and cummis to ane thousand fyue hundreth threttie fyue dayis. Daniel 12.

Epistle.

To the maist potent vertuous and Catholik Princesse my seuerane ladye Marie the Quenis maiestie of Scotland, hir hienes maist humbill seruiture, and daylie oratour, vischis grace mercie and peace from God the father vith perpetuall confort of the halie spreit.

Iohne Hamilton.

I haif sindrie tymes entrit in deip consideration vith my self (my seuerane ladie) quhat sould be the caus, that in thir latter and dangerous dayis, sa gret tempestis of rebellion aganis natiue princes and magistrates, trublis the estait of sindrie nations and kingdomes. The farder I enter in contemplation of the same, the farder I beuale and lament the miserabill condition of this varld, and that not samekle for the present calameteis quhilk men sustenis in this transitorius lyff, as for the horribill tormentis preparit for thame in the varld to cum, quha through[1] disobedience to thair laufull magistrates, becumis rebellious to the hie magistrat and supreme pouar the eternall God. Rom. 13.

The gret and mutuall coniunction betuix the treu vorshipping of God, and deu obedience to ordinar superiors, quha ar substitute be the maist michtie pouar as goddis in the earth to the administration of vardlie impyris, is and hes bene in all ages sa unitit, and conioynit, that na nation or Realme maid euer defection from the ane, bot became also rebellious to the vther. Off this ve mister not to haue recourse to the dayis of Roboam and Ieroboam seing ve haif ane domestik exempill heirof in Scotland, youre maiesteis natiue cuntrie: for sa lang as the Psal. 81. S. John. 10. Isai. 41. 3 Reg.

[1] throuth.

inhabitantis thairof remanit in obedience of that treu vorschipping of Christ Iesus, quhilk thaj embracit be the instruction of Palladius and vtheris quha first prechit to oure forfatheris the christian fayth, bringing thame out of the bondage of gentilisme and idolatrie, thaj neuer maid general defection from thair lauchfull magistrates, bot ardentlie suppressit the coniurations of all thame quha conspirit aganis thair natiue Princis: bot sa sone as thaj var seducit vithin thir threttie yeris, be volfis in lamb skynnis, quhom Christ forspak[1] to cum in the latter dayis to desaue the varld to sau zizanie and pernicious heresie in mennis hartis vnder pretext of treu Religion, incontinent being beuichit be the craftie inchantmentis and deceatfull subornations of sum particular men, conspyrit aganis youre maiestie, and placit sik be vsurpation in youre hienes royall seat quha nather be the lau of God nor man could iustlie posses the same, the quhilk, according to Goddis iust iugement, turnit to thair suddane ruine.

2 Tim. 3. 2 Petri. 2. S. John. 10.

Albeit this is to be hauelie regratit, baith becaus of thair vnthankfull dealing aganis your hienes, and also of the miserable estait of your maiesteis cuntrie oppressit be famine and intestine vearis sen thair defection, yit all youre graces faythfull subiectis hes confort, that your maiestie hes sustenit all aduersitie vith ane curagious spreit, sa that althocht the bodie hes bene as it var exylit: yit (as the eloquent oratour sayis of the inuincible Regulus) the spreit hes euer bene at libertie, constantlie persisting in the rycht vay of all your G. forbearis, be the quhilk ve may reiose vith vther christian nations, that neuer ane of oure magistrates hes maid defection from that treu and Catholik vorshipping of God quhilk vas ressauit in Scotland tua hundreth and thrie yeris efter Christes natiuitie, and contenuit vnto oure eage, be contenuall succession of Pastoris and mentenit by your G. forbearis.

As for your maiesteis tender and louing sone, albeit his hienes hes bein abusit vith fals flatterie to serve sum mennis turnis, yit I doubt not, bot cumming to mature eage and iugement, he sal considder the vnthankfull dealing of sik vylie toddis, as hes laborit to bring your maieste in contempt: and his G. espying thair

[1] frospak.

fraudfull dissait in supplanting your hienes, vill anis tak tryall, to quhat end tendit the hydeous blastis of thair trumpettis aganis your hienes, and be his thankfull spreit tovart your M, quhairuith God hes endeuit his G. aboue sindrie vther michtie princis, sall anis tak in hart, that thair calumnious opprobreis tendit also to his gret preiudice and dishonor, to debar his G. from sic iust impyris, quhilk be your maiesteis richt and titlis, he may succeid and iustlie inioy: and that his G. sall at sum tyme recompanse according to thair demerites, bayth thame quha be tyranie hes vsurpit your hienes seat vnder pretence of his maiesteis gouernement, and also thame (albeit presentlie baneist) quha nather sparit lyff, landis, nor geir, for mentenence of your hienes maiest iust caus. I am assurit that according to vther gude graces grantit to his maiestie, he sall anis rychtlie considder hou tenderlie all his forbearis var norishit in the bosome of the Catholik kirk, and hou him self vas baptisit and confirmit in the same. And hou his royel predicessores thir mony hundreth yeris bypast, be continuall succession, graciouslie impyrit in your hienes natiue cuntrie. Quhen his G. sall ernistlie consider this, and hou that all heretikis hes in all eagis entrit in the scheipfald of Christ (as first the subtile serpent did desaue Adam and Eua) throu opinion of Knaulege, he salbe a cheif instrument to decyd all controuersie in Religion, following the notabill exempill of the godlie Emperour Theodosius, quha persauing the vnion of Christis kirk to be dissoluit be Eunomius and Nouatianus, tua malignant scismatiques, and that the Macedonians and Arrians daylie incressit in nomber to the gret suppression of the Catholikis, he consultit vith Nectarius the godlie Bischop of Constantinople, be quhat moyen he mycht reunit thame all in ane forme of doctrine, and bring thame in obedience of thair spirituall mother the Catholik kirk? This prudent and vyse pasture not villing to gif rash consell in sa vechtie mater desyrit tyme of deliberation. Amangis vtheris quhom he consultit, he socht the iugement of Agelius, albeit he vas ane Nouatian of the contrare faction. This crauit the conusall of Sisinius his publik lecteur, ane subtile philosopheur, and eloquent orateur, and of lang experience concerning the effaris of

2 Cor. 11. Genes. 3. Ane notable exemple to be followit be all kinges and magistrates, quhen dissention of religion is.

the common vealth. Efter consultation, he ansuerit his maister that thaj lauborit all in vane to compone the dissension of Religion, sa lang as euerie partie had libertie to dispute and expone the scriptures at thair auin plesure, becaus euerie curious heid not submitting him self to the common consentment and vniuersall iugement of the ancient Doctoris, mycht be his pregnant ingyne, defend quhatsumeuir erronius opinion plesit him, exponing the scripturis brocht in his contrare (as all heretikis dois) efter his auin naturall iugement, and apply thame to ane peruerse and sinistrous sense. Thairfore he estimit that thaj sould be all assemblit togither, and compellit to admit the interpretation of the ancient Doctoris in exponyng all controuersit scriptures, euerie ane putting asyd his auin inuentit opinion. The emperour approuing this consall, conuocat all thir diuerse sectis and askit of euerie ane, speciallie the Arrians, quhat thay thocht of the ancient Doctoris? Thay ansuerit that thaj var learnit and godlie men. Quhen he descendit in mair particular, requyring gif thaj vald approue thair authoretie and arbetrement, concerning all controuersit heidis that according to the ancient estait of the premetiue kirk, ane generall reformation and reunion micht be maid amangis thame, and putting asyd all discension, thaj micht be vnfeinyitlie conionit in the bosome of the treu and Catholik kirk, out of the quhilk thair is na saluatione. This demand appeirit ressonabill to sum, that thay could not reiect the same. Vtheris vylie toddis foreseing the tinsall of thair action gif thaj admittit the ancient Doctoris as arbiters, refusit to admit thair iugement, saying that albeit thay spak mony thingis veill and godlie (as also ansueris the neu startup Caluinistis and vtheris scismatiques in oure eage) yit being bot men, thay micht erre.

The nature of all scismatiques.

The vyse and godlie emperour persauing this gret impudencie of thaj neu startup scismatiques to reiect the consentment of the ancient Doctoris and prefer thair auin inuentit opinion to the faythfull ancient doctrene, he gaif sentence to execute iustice aganis all thame, quha vald not be reformit according to the ancient estat of the kirk. Vald to God thair var ane sa cairfull Theodosius in Christendome, to assembill all scismatiques, and mak thame embrace a generall reformation according to the

estait of the premetiue kirk, quhilk vas instructit be Christis apostlis and thair disciplis, and to put ordour and silence to thame, quha intrudis thair auin inuentit doctrine and fals exposition of Goddis haly vord, as the treu licht of the euangell, dispysing the interpretation of all thame quha hes bene faithfull pastoris in the kirk of God sen Christ and his disciples dayis, of the quhilkis sindrie tholit cruell martyrdome for the testemonie of Christis vord treulie exponit.

Seing Christ Iesus the onlie cheif heid of his halie, pure and immaculat catholik kirk, promeist continuall succession of pasturis to the same, quha sould be instructit be the haly spreit, to teich his membris, that thaj sould not be careit auay vith euerie lycht doctrine quhat misteris men of this aige haif recourse to ony vther exposition concerning ony obscure and controuersit scripture, bot onlie to that quhilk vas techit be the doctoris of the premetiue kirk, quha var instructit be Christis apostlis and thair disciples? Can thair be contrarious interpretations of ane scripture? Is it possibill that in diuers eagis diuers expositions can be inuentit and teicht as treu doctrine? Thair is na man bot vill confes that as the spreit of God, is the spreit of cheritie and vnitie, neuer dissenting from him self, sa the Catholik kirk, quhais pastoris ar instructit be the haly spreit, hes retenit vnitie of doctrine in all places, in all eagis and in all languagis, that the self same exposition of the haly scripture is this day in the Catholik kirk, quhilk vas teichit be Christis apostlis, and contenuit in all tymes and places sensyne. Gif the craftie delusion of Sathan sylit not the eyis of mennis hartis be ane subornit opinion of knaulege, quhat misterit men in this eage seik out ane neu interpretation, quhilk in na mannis dayis vas hard of before? Quhat madnes careis men auay, quha althocht thaj heir Christis auin expres vordis saying, *This is my Body*, and the vniuersall consentment of all the doctoris, quha euer hes bene in Christis kirk, maist plainlie exponing the same for the reall presence of Christis bodie in the sacrament, yit thaj vill imbrace ane neu forgit opinion be Caluene thrauing Christis vordis to ane contrarious sense, and confermis the same be fals applications of the scripture, quhilk thaj thrau efter thair sensuall iugement lyk

Ephes. 1.
Ephes. 4.
1 Cor. 12.
S. Joh. 14.

Vnite of doctrin in all placis, in all agis, in all langagis in the Catholik Kirk, quhilk is not amangs the Caluinistis, Lutheriens and vther scismatiques.

S. Luc. 22.

The craft of Sathan.

a neis of valx. This is the craft of the ennemie of mannis saluatione quha insinuatis him self in mennis hartis sauing the seid of arrogance throu opinion of knalege and treu Religion, be the quhilk thaj quhom he hes attrapit, ar sa puftit vp in thair auin opinion, that thaj prefer thame selfis to all thame quha euer hes bene in the kirk of God: and therby thaj ar iustlie geuin ouer be the eternall God to beleue the spreit of errour: and sa be a furious rage ar careit auay rebelliouslie aganis Christ Iesus and his Catholik kirk, becuming disobedient to thair natiue kingis, Princis and reularis.

2 Thess. 2.

This is the verie caus of all coniurations of rebellion aganis your maiestis mercifull gouernement. Off this procedit all the horribill blastis of thair trumpettis and that not onlie aganis your maiestie, bot also aganis thame quha vas thair vp setteris and mentenaris, not throu maliciousnes, bot throu ouer gret simplicitie, blind zeale and pretence of Religion, craftelie desauit be thair flatterie, quha this day hes experimentit, quhat is the nature of sik fraudfull doctoris, to haif geuin thame eir, and mentenit thair seditious doctrine. For as the leuing God puneishit thame quha vorshippit dum serpentis and vther beistis, sending amang thame ane multitude of the same for a iuste reuenge, *Vt scirent quod per quæ peccat quis per hæc et torquetur.* i. That thaj mycht knau that euerie man is puneist be thay thingis quhairby he synnit: Euin sa quha cheiflie vorschippit the Caluiniane ministers as goddis, or rather as abominabill Idollis, quhen thay first plantit the venemous seid of thair erronious doctrine in place of the treu lycht of the euangell, he quha is almychtie hes permittit thaj self same ministers to be venemous serpentis to stang thame vith the fyrie edge of thair tungis. Quhat surname in Scotland vorshippit mair the Caluinian ministers nor the Hamiltonis? Quha spendit mair of thair geir and blude in thair action, nor thaj? Quhat recompance haif thaj resauit for the vorshipping of thir fyrie serpentis, prechouris of disobedience aganis natiue princes? All Scotland can beir faythfull record, that sen the tyme that Knox, that incestuous and apostat preist the cheif of thaj venemous serpentis conspyrit to bring your maiestie in contempt of

Sap. 11.

the pepill, and place another in your hienes royall seat, quha nather be Goddis nor mannis lau could iustlie impyre in ony citie or cuntrie. Quhen the Hamiltones in iust mentenance of your hienes auctoritie resistit to that traterous interpryse[1] (as euer thaj remanit in laufull obedience to your maiestie) he and the rest of that seditious troup in opin pulpait broustit out the venom of his fyrie tung aganis thame, sa that the half of thair seditious preching vas consumit in railing pairtlie aganis the pape, partlie aganis your maiestie, and principalle aganis the Hamiltones. Thir var thair common places quhilk seruit thame quhen thaj had na vther mater, sa that thair vas not ane lyne in the bybill quhairin thaj vald not haif fund ane of thir thrie as thaj var disposit to rage aganis thame: for the quhilk caus ane mirrie man said on a day that the Hamiltones vas the eldest surname in Scotland, seing the ministers fand thame to be in the bibill euin from the begyning of Genesis to the end of the Apocalyps. Thair cheritie is declarit touart thame in thair common prayers, quha dayle crauis vangeance and confusion of thame as thocht thaj var the bludiest boucheouris that euer vas in the varld. The pulpitt of Edinburgh, and the voce of that Apostat and foreloppin Monk, Durie,[2] ignorant of all vther thingis bot of seditious railing, can beir vitnes of this. God of his mercy opin the hartis of all Hamiltonis and all vtheris of the nobilitie of Scotland to consider hou God sufferis thir sort of men be a plaig to all thame quha hes vorshippit thame as verie idollis and fyrie serpentis, that thaj may anis considder hou thaj ar drauin out of the bosome of the halie Catholik kirk, out of the quhilk thair is na saluation and returnyng agane, may obedientlie serue first the almychtie God, and nixt your maiestie thair lauthfull magistrat and your G. tender and yung sone.

And becaus vithout humbill submission to God and his haly

[1] interpyse.

[2] John Durie, whose name frequently occurs in Hamilton's writings, was a native of Mauchline in Ayrshire. He entered the monastery of Dunfermline, of which his cousin, George Durie (father of John Durie the Jesuit), was abbot. Before the Reformation he had been sentenced to imprisonment for heresy. He became an ardent supporter of Knox, was minister in Edinburgh in 1574, and was conspicuous at times for his outspoken opposition to the court (*Fasti*, i. 5, 103, 147).

kirk, thair is na hoip of thair returnyng to your maiesteis iust and lauchfull gouernement, nor of thair contenuance in deu obedience touart your G. sone, it is the deutie of all your G. faythfull subiectis to employ thame selfis and trauell to reduce thame to the treu vay quhairin all thair forbearis valkit thir mony hundreth yeris bygane, in treu loue and cherite euerie ane touart another, and in gret abondance of the fructis of the earthe,[1] quhilk contenuallie sensyne hes bene and is barrane throu the iust curse of God.

Euerie ane of your hienes treu subiectis hes notabill exemplis quhilk sould moue thame to put thair hand to sik a godlie vark. Ve haif a bricht mirrour schyning before vs, the steidfast constance and cairfull dilegence in promouing and enlarging Christis halie kirk, and your maiesteis lauchfull authoritie of the maist Reuerand and godlie father lord Iames Beton, Archebischop of Glasgo, your hienes embassadeur touart the maist Christian king of France, qua throu the ardent Zeale and loue he beris to the treu vorshipping of God, and ernist execution of your G. effaris, hes not onlie sufferit voluntar baneisment out of his natiue cuntrie thir monie yeris bypast, bot also presentlie employis all his delegence to the auancement and releif of thame, quha ather hes sufferit for the propagation of Goddis glore, or for treu seruice done to your maiestie. Amang sindrie vther meanis he hes not neglectit the occasion offrit to plant sindrie learnit and godlie yong men in a publik seminarie, speciallie thame quha be diligent conference hes cleirlie sene that the ancient doctoris of the premetiue kirk hes condamnit as detestabill heresie that doctrine quhilk presentlie is teichit and commendit to the common pepill be the ministers of Scotland as the lycht of the euangell. And persauing thir yong men sa bent to set forduart the treu and Catholik fayth, that aganis all thair freindis counsall, thaj leue all vther prescryuit disciplines, and villinglie geuis thame selfis to the studie of Theologie, that sumtyme for Goddis infinite benefice in reducing thame in the besome of the Catholik kirk, thay may be proffitabill instrumentis to helpe to reforme thair natiue cuntrie, and bring it out of the seruile bondage of Caluen-

[1] earhe.

isme. This vigilant and godly pasture knauing this thair zelous intention to the promotion of Goddis glorie, hes not sparit his auin geir to assembill and place thame in ane common colliege quhair thaj may haif contenuall exercise, and daylie disputations concerning all controuersit heidis of religion. And also to the gretar furtherance and contenuance of the said Semenarie hes alreddie obtenit support of the papis halynes, and alsua hes promeis of farder contrebution of the kingis maiesteis of France, Spayne, and vther Catholik Prencis.

And that this godly interpryse veill begun may haif the lyk incresment, the maist lernit and Reuerend father in God lord Ihonne Leslie Bischop of Ross maist zelous in the promotion of Goddis glore and enlarging of Christis kingdome hes vith gret delegence assistit to the furtherance of the same.[1] Of quhais treu and vp richt seruice your G. hes had vndouttit experience baith in prosperitie and aduersitie, in sik sort, that nather the hoip or promeis of vardlie proffeit, nor the feir of death in maist strait preason, could vithdrau his constant and bundin deutie from the obedience of Christis Catholik kirk and your maiesteis faythfull seruice.

[1] There were two Scottish colleges projected about this time. A small seminary was established in 1576 at Pont-à-Mousson in Lorraine by Dr. James Cheyne, canon of Tournai, formerly parish priest at Aboyne. It was placed under the administration of Father Edmund Hay and other Jesuits. Queen Mary, in a letter to Archbishop Beaton in June 1576, promised to contribute to the support of this institution, which she calls "seminaire de Cheyne." Gregory XIII. extended his patronage to it so far that George Thomson attributes its erection to him: "a Gregorio xiii. felicis memoriæ Mussiponti in Lotharingia pro Scotorum gente erectum fuit seminarium" (*De Antiq. Christ. Relig. apud Scotos*, Duaci, 1594). It was afterwards removed to Douai.

But Hamilton seems here to refer rather to the extension or renovation of the endowment made by Andrew, Bishop of Moray, in the fourteenth century, for the support of Scottish scholars at Paris. In 1571, and again in 1574, Mary established bursaries in connection with this foundation. And it was in its favour that the Bishop of Ross, writing to Dr. Allen in October 1579, asked for the rules of the seminary at Rheims in order that he might model upon them what he calls "the new seminary of his nation which he and the bishop of Glasgow had already begun at Paris" (*Douay Diaries*, i. 157). Beaton subsequently, in a will made in 1603, bequeathed to these "poor scholars" a house in the Rue des Amendiers, and made them heirs of his residuary property. (See Tierney's *Dodd*, vol. iv. pp. 123, 124, but note the correction in p. cclxvii.) The Scots College at Rome was not founded till the year 1600.

That your hienes may haif sum signification in this behalf of my gude vill, I haif tane on hand to vryt this litill treatise concerning the reall and corporall presence of Christis blissit and glorious body in the sacrament of the alter. And albeit it be not sa elaborat and exquesit as the mater requyris, I being impeschit vith my daylie and ordinar vocation hauing ane charge of instruction of the maist nobill learnit[1] and Catholik Prince discendit of the blude Royalle of France: CHARLES OF BOVRBON, vith diuers vtheris of the nobilite: yit hauing farder regard to proffeit the commonueill be ony moyan albeit neuer sa small, nor to differ quhill greter opportunitie var grantit, I haif the mair villinglie interprysit the same: speciallie that thaj quha hes left the Catholik kirk not throu malice, bot ignorance dissauit be the ministers fair cullorit argumentis, setting asyd all inordinar affection, may diligentlie reid and ernistlie exame this quhilk I have collectit out of the vord of God, treulie exponit not be my auin heid, feinyeing to me ane halie spreit (as dois thair ministers) bot be the godlie and ancient doctoris of the premetiue kirk, quha vas instructit be Christis apostlis and thair disciples. And to the effect that this litill vark may the mair eisie arme the self aganis ennemeis of the treuth, I haif tane the hardenes to offer and dedicat this pairt of the fructe of my lauboris to you my souerane: purposing be assistance of Goddis halie spreit to set out ane mair acurat vark quhen gretar opportunitie salbe offrit, speciallie gif this present salbe acceptabill to your maiestie. Thus praying vith earnist affection the eternall and omnipotent God, to gif your hienes sik a feruent and zelous desire to reiose in defence of Christis haly croce, in the quhilk al christianes sould cheiflie glore, as he gaif to the maist christien and verteuos quene Helena mother to Constantinus Magnus, to serche and find out the same. That your maiestie conteneuing to the end aganis all the assaults of Sathan and his ministers, may for recompance be crounit vith that immortall croun of glore, quhilk nather the vnthankfulnes of your hienes subiectis can suppres nor tyrannis of the earthe can bereue your maiestie.

[1] learint.

THAIR secund ruse is persuading to the peple, that all the scripturs ar facil in thame selfs, that euerie man quha can reid the Ingles bible may onderstand[1] the same: and sa thou sees in thair Caluinian assemblie nocht onlie yung men neu cum out of the grammer or logic scholes start vp in the pulpit, and thair publiklie præfer Caluins opinion and thair auin iugement to S. Aug. and all vther ancient doctors of the primitiue kirk, quhome they neuir red, saying, they var bot men, and thairfoir micht erre, as thocht thame selfs and Caluin thair cheif Patriarche var angelis neu cum out of heuin to declair and preache ane euangel, quhilk vas neuir knaune vnto Caluins dayes: bot also thou sees souters, tailyeurs, skinners (I speik vith reuerance of honest and industrius craftsmen, quha remaning in thair aune vocation, ar honorable and profitable members in the comune vealth) and vthir mechaniks quha ar sufficient doctors, gif they be schod in the gob, and cry out that the Pape is the Antichrist,[2] and the MESSE idolatrie, and sklander and blasphame lauful magistrats, or ony noble or gentil men, quho resistis tho thair procedingis. Of sik the Apostle Iudas forspak, saying, *dominationem spernunt, maiestatem blasphemant.* 1. they lichtlie and contems hie pouer and authoritie, and blasphemis all soueran magistrats: ye, he testifiis that they blaspheim all thingis, quhair of they ar ignorant, and mesurs all thing efter thair natural iugement, *quæcunque ignorant blasphemant, quecunque autem naturaliter tanquam muta animalia norunt, in his corrumpuntur,* quhatsumeuir they knau naturallie as dum beast, they ar corruptit in the same. *Hi sunt murmuratores, querulosi, secundum desideria sua ambulantes, et os eorum loquitur superbiam, mirantes personas quæstus caussa.* 1. thir ar

fol. 19.

The properties of the Caluinnolatre ministers.

S. Iud.

[1] onderstang. [2] anthichrist.

murmurers, querelus, liuing efter thair auin lusts, and thair mouth speiks proudnes, extolling and louing men for lucre and profit. This thou may see in thir Caluinian ministers, quha louit so heichlie thair vpsetters comparing thame to the maist godlie kings Iosias, Ezechias, and sic vthirs, qua in the meane tyme vas maist traturuse tratures aganis thair soueran the Queinis maiestie depryiung hir maist violentlie of hir gratius and lauful authoritie. And to this effect thir seditius trumpeters brocht hir maiestie in disdane of the peple, applying all the mischiuous reulers in the bible or profane histors to hir hienes. God grant that the long and patient suffering of sic ane factius troup be nocht hurtfull to hir graces tender sonne, as it vas to hir self. Thir sort of men not onlie be sic moyens drauis sindrie to thair faction, bot also preaching libertie to eat flesche on frydayes and granting to euerie kirk man his prettie vinche vith quhome sindrie tymes he can nocht be slakit,[1] bot as Luther sayes, *Si non vult vxor, veniat ancilla.* 1. gif the maistres vill nocht, lat the seruand cum. Of this procedis greter cair of thair familie nor of thair thre or four kirks. And yit S. Paul sayes *nemo militans Deo implicat se negotiis sæcularibus.* 1. na man seruing in the kirk of God inuoluis[2] and mellis him self vith sæcular and vardlie affairs: bot thir fleschlie gospellars vill nocht onlie reul thair domestic affairis, bot also thais of the republic. Be this licentius liuing colorit vnder ane hypocritical godlines, speiking monie fair vordis bot neuir doing ane guid deid, they drau sindrie to thair licentius sect. Of
2 Pet. ii. sic doctors S. Peter forspak, *multi sequentur eorum luxurias, per quos via veritatis blasphemabitur, et in auaritia fictis verbis de vobis negotiabuntur.* 1. monie sall follou thair licherus lyf, be quhome the vay of the veritie salbe blasphemit, and sall mak thair trafik of you be feinyit vordis in auarice, *audaces, sibi placentes, sectas non metuunt introducere blasphemantes.* 1. fule hardie and impudent, louers of thame selfs (as quhan they præfer thair aune opinion to all the ancient doctors) nocht fearing to bring in sects blaspheming: as they do the real and corporal præsence of Christ in the Messe: and this they do be the instigation of

[1] stakit. [2] inoluis.

Sathan, of quhome Luther confessis to haue receauit all his argumentis to impung Christis real præsence in the MESSE. Reid his aune buik imprentit in Germanie. Sic maister, sic disciple.

Thir sort of men thrauing the scripturs efter thair sensual iugement to thair aune propose aganes that doctrin quhilk vas teachit in the primitiue kirk, findis neuir ane difficil place in all the scripturs. The reuelation of S. Ihone, of the quhik S. Hierom. sayes, *tot habet sacramenta, quot verba.* 1. it hes als monie hid misteris, as vordis, is maist plane to hir lernit doctors, as sum in Angus exponing the same ran skyr daft, S. Paulis epistles ar als facil to thame as ane tale of Robin Hude and yit S. Peter testifiis thame to be vearie difficil, saying *Charissimus frater noster Paulus* 2 Pet. iii. *secundum datam sibi sapientiam scripsit nobis, sicut in omnibus epistolis, loquens in eis de his, in quibus sunt quædam difficilia intellectu, quæ indocti et instabiles deprauant, sicut et cæteras scripturas, ad suam ipsorum perditionem.* 1. our darrest brother Paul according to the visdome grantit to him vrait to vs: as in all his epistles speiking in thame of thais things quhairin thair is sum difficil to be vnderstand, quhilk the onlernet and inconstant deprauats and abusis to thair aune perdition. S. Hierom. the seueir impugner of all hæritiks in his age maks his heauie complent, that althocht neuir ane is auancit in ony art liberal or mechanik vithout ane experimentit maister, yit in Theologie euerie ane prætends to be vearie lairnet vithout all instruction of doctors and maisters. *Hanc garrulla anus, hanc delirus senex, hanc verbosus sophista, hanc vniuersi præsumunt, lacerant, docent, ante quam discant.* 1. ane clatterin carlin, ane folische auld cairl, ane vyndie sophist, ye all men presumes to haue the treu knaulage of Theologie, ryuis, intents and teaches it, or they lerne the same. Thir men cower thair ignorance vants thame selfs to haue the haly spreit quhome they schaik out of thair sleue at thair plaisure, saying, vill ye astrict the halie spreit to the scholes. As thocht God vsit nocht ordinare menis bot onlie to thame: This hes bein the prætence of all schismatiks in all ages: as thocht they var onlie the treu secretairs to God in all his mistereis and the haill ancient doctors quha euir hes bein sen Christ vnto Caluins dayes,

hes bein destitut of God's halie spreit, and of the treu knaulege of the scripturs. As that Caluinolater Beze (sa suld they all be callit, quha ar virchippers of Caluin, præferring his doctrin to all the ancient doctors) impudentlie sayes that neuir ane had the treu knaulege of thir vords *hoc est corpus meum.* 1. this is my bodie, quhill Caluin reuelit the same to the varld. Gif men vald considder aricht this his arogant spret accusing all the ancient doctors of ignorance in this cheif head of mens saluation, I am assurit they suld nocht be cariit auay vith sic præsumptouse personnes, quha nocht onlie despysis the ancient doctors to intrude thair neu inuentit and erronius interpretation of the scripturs, bot also choppis and changis the neu testament in thair versions to establiche thair destestable errors and to subuert the cheif article of our beleif quhilk all treu Christians euir confessit that Christ Jesus descendit to hell: and as S. Peter vitnessis, cumming in the spreit preachit to thame quha var thair in prisone: to euert this article, falsifeing the halie spreit, Beza turnes that place of the Psalme allegit be S. Peter in the Acts of the Apostles, *non derelinques animam meam in inferno.* 1. thou sal nocht leif my saul in hell, in this maner: *non derelinques cadauer meum in sepulchro.* 1. thou sal nocht leue my carion in the graue, as thocht to descend into Hell, var to be buriit, and sa of 12 articles, quhilk the Apostles left to all Christians, he maks bot xi. God of his infinit mercie opin the hairtis of all men to perceaue sic fraudful deceat of thir detestable heretiks, than anis they may imbrace the helthsum exposition of the scripturs, teachit in the primitiue kirk, quhilk I sall follou be the assistance of the halie spreit traittin this cheif sacrament: and leuis to all mens iugement, quhidder ve haue better grund lening vpon the exposition of the scripturs of the ancient doctors, or thir Caluinolatre ministers, quha onlie lenis vpon Caluins iugement and exposition of the scripturs and his sectators: neuir heuing ane of his opinion afoir him self sen Christis dayes.

Ps. xv.

Amang all vtheris ancient doctoris, the halie and learnit father S. Ambrose vrittis maist planelie vpon this mater, and becaus his authoritie onlie var sufficient to confound all the sacramentaris in thir latter dayis, quha falslie denys transubstantiation of the breid in Christis bodie to confirme thair damnable heresie, denying Christis reall presence in the sacrament, I vill subione his testimonie at lenth quhair first he prouis be sindrie exemples tane furth of the halie vritt, that throu the Benediction of Goddis haly vord, sindrie thingis ar transubstantiat, or changit in the nature and substance of vtheris. The first exemple is of the vand and serpent, quhilk Moyses changit tuyse the ane in the vther be his propheticall grace and verteu. The secund exemple is of the fluddis of Egipt, quhilkis var changit in blude and thairefter the blude transubstantiat in the substance of valter be Moyses prayers. The thrid exemple is of the miraculous deliuering of the Hebreuis out of Egipt, and Pharois armee followving to cut thame off, Moyses liftit vp his vand, and seperat the see, causit the valter stand vp als ferme as ane vall quhil the Israelites past throu, bot ouerquhelmit Pharao and his haill armie. Sa the flude Iordan ran contrare nature bakuart and returnit to the auin spring. The fyft exemple is quhen Moyses struke the hard rock in the vildernes be his vand, out of the quhilk thair sprang valter contrare nature. The saxt exemple is of the changeing of the maist bitter flude Marach in sueit valter be Moyses trie crassin thairin. The seuint exemple is hou Elisæus the prophett causit the hauie irne by nature sueme aboue the valter. Off the quhilkis exemplis he concludis that grace and benediction is of gretar force and pouar than nature, seing that be benediction and consecration the substance of ane thing is changit in another: and sa he inferris, that seing mannis blissing may change the substance of ane thing in another, hou mekill mair may the deuine consecration change the breid in Christis bodie quhair the propre vordis of our lord and saluiour dois vork? gif (sayis he) the vordis of Elias had sik force to bring doun the fyre from hauin, mekill mair Christis auin vordis may change the nature of the elementis, to vitt the breid and vyne, in the bodie and blude of Christ? Thou hes red (sayis he)

fol. 33 *v.*

Exod. vii.

Exod. xiv.

Ios. iii.

Num. xx.

Exod. xv.

4 Reg. vi.

ii. the varkis of the varld. *Quia ipse dixit et facta sunt, ipse mandauit et creata sunt.* i. For God said and thai var maid, he commandit and thay var creatit. The vord of God (sayis he) maid all thingis of nocht and may thay not change the substance of ane thing in another? Bot quhy (sayis he) sould ve vse argumentis? let vs tak Christis auin examples and conferme the veritie of this misterie be his incarnation. Gif ve seik the ordor of nature Christ could not haue bein borne of a virgen, vithout the seid of man. Thairfore it is manifest that by the ordour of nature a virgin brocht out birth, and this same bodie quhilk ve mak is of the virgin. Seing then that contrare nature Christ vas borne of a virgin, quhy seikis thou a naturall ordour quhairby Christis bodie is in the sacrament? It is treulie the verie flesch of Christ quhilk vas crucifeit and bureit, therfor it is the sacrament of his verie flesch. The Lord Iesus him self cryis, This is my bodye. Before the Benediction of the celestiall vordis, it vas callit another kynd, bot efter the consecration, Christis bodie is signefeit and namit. He callis it his auin blude. Before the consecration it vas callit another thing, bot efter the blissing it is callit blude, and thou sayis amen. That is to say it is the treuth. Let thairfore thy inuart mynd confes that quhilk thy mouth speikis thus far S. Ambrose.

iv. Thay obiect that this is contrare the vordis of oure beleif, *from thence he sall cum to iuge the quhik and the deid*, becaus (say thay) he sall cum doun at the latter day to iuge the quick and the deid, thairfore he sall not descend from the richt hand of God the father, quhair he vas placit be his Ascension quhill the day of iugement. Vald God euerie man quha gloreis to be callit ane Christian, and houpis to be glorifeit vith Christ that day, may ernistlie consider, hou thir neu start up gospellaris circumuenis and dissauis the simple anis, be sik conclusions falslie collectit of the halie vritt, and articles of oure beleif, to tedder as it var and chainye oure almichtie lord and righteous iuge to ane place, as gif he var impresonit thairin, na vtheruyse

nor ane that var fetterit in ane pair of stokkis: ye, thay vald heirby mak him mair subiect to ane place nor the Poëtis feinyeis *Sisyphus* contenuallie rolling ane stane: for *Sisyphus* had liberte to roll ay the stane from the fute to the top of the hill and thairefter to return: Bot thir impresonaris of Christ astrictis him sa to ane place that he can not be in another quhilk thaj labour to proue verie scolasticlie as thocht ony man vald reason on this maner. Fargeson[1] be appointment of all the ministers, sall preche at the generall assemble to be haldin at Edinburgh the nixt yeir: Ergo he sall not be in Edinburgh, nather preche, quhill that prescriuit generall assemblie: I beleue this conclusion be not verie necessarlie inferrit, seing he may pas ouer to drink vith his companyeon dene Durie as sum tymes he dois, or to by his vyff a neu goun, before the said day. Becaus albeit he sould cum to Edinburgh at the generall assemblie yit he vas not forbidden to meit vith his brother Durie before the said generall conuention. Euin sa althocht Christ sall cum at the generall assemblie to iuge the quick and the deid (esteming aluyse the comparisone verie odious) at the latter day, yit it follouis not that he sall not be in earth, quhill that generall iugement, seing thair is na place of the scripture, nather consentment of the doctoris, quhair it is said, that he sall not be in the earth quhill the latter day. Let ony of the Caluinolatre ministers produce expres scripture to proue this, vtheruyse be thair auin reull quhilk admittes na thing vithout expres scripture, thay teich na vther thing bot thair auin phantasticall inuentions, and in the mene tyme, ar not eschamit to call that, and vther thair erronious doctrine, be thrawing and fals applying of the vord of God, the bricht licht of the euangell.

Thay vse another moyan being frustrat of this former argu- fol. 77 *v.*
ment to improue the veretie, proponing ane treu sillogisme as thai beleue, quhilk indeid is ane Paralogisme, tane out of thair first forefather and Patriarche Caluine, quhilk thaj esteme of

[1] David Ferguson, minister of Dunfermline, had been moderator of the General Assembly in 1572 and 1578.

gret force on this maner. The figure of Christis bodie is not his bodie, bot the figure of Christis bodie is in the sacrament, Ergo Christis bodie is not in the sacrament. This is a trym conclusion, as thocht ane vald say: The figure of Dene Iohne Durie is not Dene Iohne Durie[1]: Bot the figure of Dene Iohne Durie is in the pulpatt, quhen he blastis in a furie aganis the Pape and the Quenis maiestie. Thairfore Dene Iohne Durie,[2] is not in the pulpatt quhen he blastis out in a Furie[3] aganis the Pape. Sa it is onlie the figure of Durie that fureis aganis the Pape and not his bodilie presence.

fol. 83 *v.* The effect of this Caluinian doctrine concerning thair nakit figure of Christis bodie, is mair nor manifest in the administration of thair sacrament. For the peple not knauing to ressaue vther thing bot bair breid and vyne as thaj do at hame vith thair auin houshald, they behaue thame selfis ressauing that pretendit sacrament, as scheraris ressauing thair denner on the haruest feild: for euin as the greuis ar ordanit to put thame in ordor, and knok the crouins of thame quha ar misreulie, sa thair men be certane constitute vith thair quhyt staffas as sergeantis, to put that misgouernit congregation in order in the kirk.

Gif any man vald ressaue this sacrament vpon his kneis, he sould be mockit, ye, and debarrit from that bancat be the ministers self; as at a tyme, the minister of Drumfreis ouerseing the gretest man of the cuntrie to ressaue his sacrament vith reuerence and humilitie vpon his kneyis, the rest of the peple following his example, purposit to ressaue thair communion vith the lyk humilitie, sitting doun vpon thair kneyis. The minister incontinent in ane furious rage thunderit aganis thame, lyk ane apostat, monk, crying that to be papistrie. Thankit be God that thir ministers schauis sa manifestlie thair impudence, calling reuerence and humiliation touart the sacrament Papistrie.

Ane vther minister in lyk maner quhen he could get na ordour amang his parochinaris, the ane half desyring thair communion

[1] Furie. [2] Furie. [3] Durie.

efter the neu sport, the vther half efter the auld fasson. Pas your vayis all hame (sayis he) I vald I had geuin my best goun to the condition that Christ had gone to his bed vnsoupit that nicht he institute this sacrament.

Ane vther also taking his brekfast for fantnes of hart before he past to the pulpatt, he fand the claret mixt vith quhyt vyne sa confortable for his stomack, togither vith tosteis, that quhen he entrit in the pulpatt to mak his priuat prayer, the fume of the vyne montit on his harnes, sa that, the spreit of Bacchus hauing dominion, he fell in sa sound a sleip, that the haill pepill maruellit at his lang and priuat prayer. At last valknit out of his dreame be the murmure of the peple, and behalding his sand glass almaist run, persauit he had neglectit him self, said to the peple. Brethrene sen sa is that I haue ouersene my self, and the tyme is almaist spent, I haue na farder at this present to admoneis you of, bot that euerie ane of you be var vith quhyt vyne and tosteis, quhilk hes at this present put me by dyett. Thir historeis var recuntit at table be the principall of the auld college of Sanctandrois[1] amang his companyeons, talking of the communion.

Thair is na induollar of Abirdene bot knauis hou Katharene Lyon, efter scho had maid gude cheir at hame, come to the kirk to ressaue hir communion, refusit the breid that thaj presentit to hir, and ressauit the vyne, saying scho had eitin sufficientlie at hame, and come to ressaue of thair drink.

Lykuyse ane kumar of Carraill,[2] hauing disionit in hir auin hous vith hir kumaris, come to the kirk to get hir communion, quhilk being presentit to hir, refusit in lyk maner the breid, saying opinlie, scho came thair to get part of thair drink, becaus it vas better nor hir aill at hame.

This is the opinion of thame quha ar instructit be thir Caluinolatre ministers that thaj ressaue onlie bair breid and vyne, and sa cummis to thair communion as to a bancat. And to this

[1] James Martine became Principal of St. Salvator's or "the Auld College" in 1570, and held that office for many years.

[2] An old spelling of Crail, Fifeshire.

sillogisme maid be the minister of Carnbie[1] in the pulpat of effect vsis argumentis that ar verie scholastik not onlyk to ane Sanctandrois, to improue images in this maner. All thay that makis moltin images, ar mad, malapart, bereft of thair naturall sensis, reaching thair handis to the firmament to pull doun the starnes from the heauins, to vey the huge montanis vpon ballantis, and to caus the sea leue the sandis: Bot all papistis makis moltin images. Ergo all papistis ar mad, malapart, bereft of thair naturall sensis, reching thair handis to the heauins, to pull doun the starnes from the firmament, to vey the huge montanis vpon ballantis and to caus the sea leue the sandis: Ane learnit sermone and fructfull doctrine to edifie the common peple. Sa is thair doctrine concerning iustification excluding gude vorkis. The fructe quhairof is na thing ellis bot ane dissolute lyff, in sik sort that ane can not beleue another, ye, na contract salbe sa surelie maid, bot thaj vill find sum craft to improue the same. For thaj cry continuallie, that ve ar iustefeit onlie be faith aganis the expres testimonie of S. Iames saying: *Videtis quoniam ex operibus iustificatur homo et non ex fide tantum. Ye se that a man is iustefeit be gude varkis, and not be faith onlie.* Also the godlie father Irinæus testifeis that Simon Magis vas in this self same heresie, afferming that gude vorkis aualit na thing to oure saluation. As of this pernicious doctrine procedis the opinion, that men settis not by to do gude or not, esteming na difference to begyle his neichboure or to keip promeis, quhairby all faith and credit passis vith the vind. Euin sa thair neu inuentit doctrine aganis the reall presence of Christis bodie, persuading that thair remanis onlie bair breid and vyne, nakit signes and figuris of Christis bodie and blude, causis the peple to haue alyk reuerence touart the sacrament as touart thair ordinar dennar and suppar, quhilk altogiter tendis to ane dangerous atheisme, from the quhilk God of his mercie delyuer all treu Christianis.

Ias. ii.

[1] Carnbee, in the presbytery of St. Andrews.

CERTANE ORTHODOX AND CATHOLIK conclusions vith yair probatiõs, quhilkis Iohne Hamilton proponis in name of ye Catholikis, to the Caluinolatre miniſteris.

DEDICAT,

To ye Kingis maieſtie of Scotland.

My ſone keip ye preceptis of yi father & put not auay ye lau of yi mother, bind yame contenuallie in yi haire, & knit yame about yi craig, Quhen you gais, let yame pas vith ye, quhen you ſleipis let yame preſerue ye, and valkand ſpeik vith yame.

Proverb. 7.

Imprentit at Paris ye 20. of Aprile.

1583.

CERTANE ORTHODOX AND CATHOLIK conclusions vith yair probatiōs, quhilkis Iohne Hamilton proponis in name of ye Catholikis, to the Caluinolatre ministeris.

DEDICAT,

To ye Kingis maiestie of Scotland.

My sone keip ye preceptis of yj father & put not auay ye lau of yj mother, bind yame contenuallie in yj hairt, & knit yame about yjcraig. Quhen you gais, let yame pas vith ye, quhen you sleipis let yame preserue ye, and valkand speik vith yame.

Prouerb. 7.

Imprentit at Paris ye 20.of Aprile.

1581.

To the Richt Noble, verteovs, and michtie Prince Iames the Saxt King of Scotland.

SIRE your Maiesteis princelie and excellent nature discendit of the heroicall race of thaj kingis quha euer vith mercie hard the iust complaintis of thair naturall subiectis, causis me tak the hardines to present my maist humbill requeist to your hienes houping lyk fauour in my maist iust peticion. It is not vardlie commodite nor honoris quhilk I desyre, nather the iust punition of sik factious men quha not onlie in publik schulis and opin pulpettis declamit maist impudentlie aganis thair souerane the quenis maiestie, your G. louing mother, quhil at the last thaj brocht hir hienes in contempt of certane rebellious subiectis to hir vnnaturall banishment, and gret regrait of all treu Scottismen: bot also vrait in thair vulgare tung blasphemous and traiterous treatesis aganis hir M. causing sum of the same to be translatit in Frensche quhilk to baith your M. opprobreis and dishonoris come in all mennis handis as thair leying monumentis this day (allace) beiris ouer gret record. Bot I craue the spirituall combat quhilk I offerit the last yeir to the ministers in your hienes realme being requyrit thairto be sik Catholikis quha daylie liftis vp thair handis and hairtis to the eternall God for your hienes prosperous succes in all gudlie actions. Our offer to thame vas sua iust and ressonabill in the self that ve beleuit thaj sould haif send ane ansuer thairto vithin feu monethis obtening your hienes gudeuill and consent of the nobilitie thairto, becaus it concernit the eternall saluation of the inhabitantis of all your hienes realme.

Thair be threttene hundreth yeris and ma bypast sen it plesit the gudnes of God that the kingdome of Scotland imbracit the christian faith, and rèiected all gentelisme, and vas preseruit from all hereseis be contenuall succession of lauchfull

pastoris quhill the yeir of oure saluioris incarnation 1560. At the quhilk tyme God be his iust iugement, for the faultis of the peple, and the negligence of the maist pairt of the kirkmen in doing thair vocation, sik men enterit (as euer heresie is the iust punition of syn) in the scheipfauld of Christ, of quhom our saluiour forespak sould cum in the latter dayis as volfis in lamb-skynnis, contemnaris of supreme magistratis, louaris of thame selfis, proud, contencious, auaricious respectand personis for varldlie proffet, hauing ane outuard schau of godlenes, bot denying the verteu thairof be thair varkis. Thir men hes bene cheif authors not onlie of destruction of kirkis dedicat to Goddis honor be your hienes forbearis, and of ceuill policie bot also the caus of perdition of mony thousand saulis dissauit be thair fraudfull doctrine. That this may be knauin to your M. and that all the inhabitantis of Scotland quhar ar abusit be thair erronious doctrine may planelie vnderstand in quhat dangerous estait thaj are in, being out of the treu and Catholik kirk quhairin your G. and haill forbearis and all thair subiects var baptesit, ve maist humblie beseik your M. and nobilitie to grant vs licence and fauour that ve returning to our natiue cuntrie may haue frie acces to your hienes and honorable counsall, and thair the saidis ministers and ve being assemblit may haue publik disputation concerning the cheif articlis and heidis of all Christian mannis saluation and that the bible be laid doun for iuge exponit not to thair phantasies or ouris bot be the consent of thaj ancient doctoris heratis and successoris to Christ and his Apostlis hauing contenuall succession the ane to the vther the space of sax hundreth yeris immediatlie efter oure saluioris Ascension. In the quhilk tyme Caluene him self confessis that the vord of God vas treulie and sincerelie prechit and techit, sa that thir Caluino-latre ministers can not iustlie refuse sik doctoris interpretation quhen controuersie in exposition of ony scripture sall aryse in dout betuix vs. This being done and admittit be bayth the parteis ve offer to your M. and nobilitie that vnder the pane of death ve sall proue all thaj cheif heidis of religion, quhairin thaj differ from that doctrine quhilk is techit in the Catholik,

apostolik, and Romane kirk, hes bene condemnit as detestable heresie be the consent of thaj same ancient doctoris and publik consellis, desyring the ministers to be subiect to the lyk pane being conuict, or rather (ve euer preferring the conseruation of all men to thair destruction) that thaj mak opin recantation at sik kirkis quhair thaj haue drauin mony thousand saulis to perdition be thair erronious doctrine. This ve maist earnistlie craue of your M. and nobilitie in his name in quhais obedience all magistratis sould sa administrat thair varldlie impyris that thaj mereit to be crounit in ane mair excellent kingdome efter this lyff vith Christ Iesus and his angellis. I dout not but the eternall God quha placit your hienes forefathers in that Royall seat of Scotland, and hes indeuit your self vith all rare and excellent verteuis vill grant your G. and nobilitie sik ane ardent desyre of your auin saluation that the fals flatterie of thir neu startup gospellaris sall not retene your hienes from the treu kirk knauing the same be this conference. Bot as your G. iustlie succedis to your predecessoris varldlie impyris and temporall honoris sa ye sall succeid to that treu religion quhilk thaj imbracit and mentenit to this miserable eage.

The cheif glore of Scotland before this miserable eage vas that ve had Christian kingis tua hundreth yeris before the maist potent kingdomes of France, Spayne, and vtheris quha var sa feruent in the treu vorshipping of God and mentenence of the Catholik fayth that as the kingis of France mereit to be callit (as yit this day) maist Christian and thaj of Spayne maist Catholik, sa the kingis of Scotland renommit be the godly pape Honorius ane thousand yeris syne, Protectoris of the Catholik fayth, and retenit this title of glorie in all your predicessoris vnto your auin dayis. Quhen your G. sall deiplie consider this, I am assurit ye sall not suffer this princelie and godlie title perish in your hienes persone. I houp in the eternall that thaj of the Nobilitie veying the estait of thair forbearis and thair auin saluation, and deiplie considering the miserable calamiteis quhairby thaj haue bene afflictit sen this seditious doctrine hes rung amang thame thaj sall assist vith your G. in proper

persone and sall perfytlie knau hou thir anti-christian ministers in place of the treu euangell teichis the dreamis and neu inuentit expositions of the scripturis be Luther, Caluene, and vther scismatiques, quha ar not onlie contrarious to that doctrine quhilk vas techit in the primitiue kirk, bot also repugnant amang thame selfis sa that the laittest lauboris to distroy the eldest as the yung paddokkis the auld, and the venemous viperis thair motheris, and also that thaj teiche thaj execrable hereseis of Symon Magus of the Nicolaitis, Gnostikis, Valentinianis, Marcionistis, Montanistis, Nouatians, Sabellians, Manicheans, Arrians, Macedonians, Donatistis, Iouinians, Vigilantians, Nestorians, and vtheris diuers detestable heretikis condemnit in publik counsellis of the primitiue kirk and that your M. and nobilitie may knau our earnist affection to delyuer Scotland out of the seruile thraldome and bondage of that antichristian Caluinisme, to the frie Christian libertie of all oure forefathers and Catholik kirk, I in the name of your Catholikis subiectis reiteratis and dedicatis thir conclusions to your hienes as ane publik testemonie of our lauboris and lyuis offerit for the saluation of the haill Realme. Takand the eternall God to vitnes of oure intention and actions heirin that quhen ve sall all compeir before the tribunall seat and feirfull iugement of Christ Iesus in the latter day to rander compt of all oure procedingis in this varld, nane may haue pretence of ignorance nor ve accusit of negligence touart oure natiue and louing cuntrie, seing ve offer our bundin deutie to the same, reddie to schau the treu vay to saluation opponing our selfis to that damnable Caluinian heresie quhilk to the perdition of mony thousand saulis is prechit be the members of Sathan, forerunnaris of the cheif antichrist in place of the bricht licht of the euangell.

Praying your M. to ressaue this our humble supplication vith lyk tendernes as ve your naturall subiectis vith all humiliation and gude affection presentis the same. Vrittin at Pareis in the Royall college of Nauarre the 20. of Aprile 1581.

Your Maiesteis maist humbill subiect and daylie orator

I. Hamilton.

CERTAIN ORTHODOX

and Catholik conclusiones, vith thair probationes, quhilx Iohne Hamilton regent in the Royall college of Nauarre, in name of the Catholikis proponis to the ministeris in the deformit kirk in Scotland. To be disputit before the kingis Maiestie and his honorable counsall.

The first conclusion.

Thair is onlie ane halie and Catholik kirk dispersit on the face of the hail earth, out of the quhilk thair can na man be sauit.

Probation.

This conclusion is prouin be S. Paull saying, Christ hes luifit his kirk, and hes geuin him self for hir, to mak hir haly thairby, vesching hir vith the lauer of valter in the vord, that he micht exhibit and fourthschau to him self ane glorious and excellent kirk, not haifing ony spot, runkill or ony vther sic blot, bot that scho mycht be halie and immaculat. And be S. Peter quhair he comparis the kirk to the ark of Noe: for euin as all thaj perishit in the deluge quha var out of the ark, sa sall thaj perishe in the inquensibill fyr of hell, quha ar and remanis to thair lyues end, out of the Catholik kirk: and generallie it is prouin be al the places of the scripturis quhair the kirk is callit the bodie of Christ. Becaus na man can be coniunit vith Christ the heid, and be separat from his body the kirk: for this caus S. Augustin vryttis that ane heretik may haif out of the kirk all thingis except his saluation: he may haif (sayis he) the Sacrament, he may sing alleluya, and answer, & Amen &c. bot onlie in the kirk he may

Ephes. v.

1 Pet. iii.

Ephes. v.
Apoc. xxi.
Ps. lxxix.

obtein his saluation. And S. Cyprian martyr testifies that quha hes not the kirk for his mother, can not haif God for his father. Seing than thair is na saluation out of the Catholik kirk it followis necessairlie, that ather the present kirk of Scotland, laitlie erectit be [1] Methuen and vtheris of thair sect, is not the treu kirk: or ellis all our foirfatheris quha vas baptisit and deid in the Romaine kirk, euer sen Christis euangell vas first prechit in our contrie, and gentelisme expellit, mon be necessairlie condemnit in saul and body to the æternall fyre of hel: becaus neuer ane of thame imbrasit sic ane religion as this Caluinisme.

Sig. V. iii. *r.*

Testimoneis for Antiquitie of religion and succession of Pastoris in the Catholik Kirk, quhilk heretikis as the Caluinolatre antichristian ministers can not schau, quha not entering at the dur, hes violentlie dispossessit lauchfullie callit pastoris.

Remember all the dayis of thj predicessoris, considder all thair generations and eagis, inquyre at thj father and he sall schau the, and of thj forbearis and thay sall tell the. Deut. 32.

Transgres not the boundis quhilk thj forbearis hes put. Prouerb. 22.

Sig. V. iv. *r.* My sone keip the preceptis of thj father and put not auay the lau of thj mother, bind thame contenuallie in thj hairt, and put thame about thj neck: quhen thou gangis let thame pas vith the: quhen thou sleipis let thame keip the, and speik vith the quhen thou valkis. Prouerb. 6.

The kirk is the pillar and sure grund of the veritie. 1 Timoth. 3.

Christ hes geuin sum apostlis, sum prophettis, vthers euangelistis, pastoris and doctouris, to the edification of his body

[1] Blank in the original print.

vnto the end of the varld, that men be not careit auay vith all vynd of doctrine, to be circumuenit be deception of error. Ephes. 4.

Thair sall cum in the latter dayis begylaris in deceat, gangand efter thair auin concupiscence and lustis. 2 Pet. 3. Beuar vith fals prophettis quha cummis to you cled in lambskynnis, or outuard simpilnes, bot inuartlie ar reuening volfis, ye sall knau thame be thair varkis. Matth. 7. Thai ran and I send thame not. Hierem 14. For sik fals apostlis ar deceatfull vorkaris transfigurand thame selfis in Christis Apostlis quhilk is na maruell, becaus Sathan transfiguratis him self in the angel of lycht. Thairfore it is not to be thocht strange that his ministers be transfigurat as thai var the ministers of iustice, quhais end salbe according to thair auin varkis. 2 Cor. 11. . . .

I micht produce sindrie vther testimoneis of the scripture and ancient doctoris to confirme the continual successione of pastoris in Christis kirk: to quhom he promisit assistance of the haly spreit vnto the consummatione of the varld, as vitnessis S. Iohne cap. 14. saying, I sal pray the father and he sal gif you ane vther conforter to vit, the spreit of verite, quha may remaine vith you for euer: the quhilk argument vas vsit be the ancient doctoris aganis al heretikis rissin in thair dayis, and is indissolubil aganis the Caluinolatre ministers: for seing Christ Iesus estableschit ane ordour of laufullie callit pastoris quha sould be teachit be the haly spreit and haif continual successione to the consummatione of the varld, al extraordinaire pastoris ar excludit, quha not cumming in at the dure (as vrittis S. Iohne cap. 10) in Christis scheip fald, ar lyk theiuis and throt cutteris, intruding thair selfis violentlie be fals vsurpatione of the scripture, calling thair damnabil and peruersit interpretatione of the same, the bricht licht of the euangel. Gif thou sal demand at ane Caluiniste quha in the face of the earth befor Caluin sen the Apostlis dayis, of al the doctoris that hes beine sen syne, teachit sik doctrine as Caluin: He sal not haif ane vourd to ansueir, bot haif recourse Sig. V. iiii. *r.*

to the inuisibilitie of thair kirk. It had bein guid to mony saulis, that it had remanit inuisibil. The Donatistis preachit that the vourd of God vas not treulie preachit vnto thair dayis and that thair vas not ane visibil kirk befor thair age, as S. Augustin vitnessis vritand aganis thaime. This hes beine the euasione of al heretikis in al agis falsifeing Christis promeis concerning perpetual succession of pastoris, the quhilk is sa damnabil in the self, and vithout al probabilitie, that nether Knox nor ony of his factione sen his dead dorst tak in hand to vrit ane ansuer to maister Iames Tyreis beuk concerning the visibilitie of the kirk: yea quhen sum of thaime scheu thair ansuer to thair general assemblie it, become inuisibil as thair kirk vas before thame selfis: and lat be to maik ane ansueir to that mannis beuk quha for his singulare lerning and vprichtnes of lyuing is ane gret honeur to our contrie, Christisone of Dondie[1] causit burne the same at the market croce and schauit his auin ignorance in place to tak the pen to mak ane ansueir vsit the fyre, quhilk vas the seurest vay for him and sik vtheris, quha lyk parrokettis enterteneis the auditouris be clattering tellis. . . .

Certane Qvaestionis to the qvhilkis ve desyre the ministeris mak resolute ansuer ut thair nixt generall assemblie, and send the same imprentit to vs vith diligence: vtheruyse ve protest that thair pretendit religion is altogidder antichristian, and repugnant to God and his halie kirk.

1. Quæritur, *that seing Christ promisit before his Ascension perpetuall succession of pastoris and the halie spereit to be thair*

[1] William Chrystesone was appointed minister of Dundee, 15 July 1560. He was Moderator of the General Assembly, July 1569.

instructar vnto the end of the varld, and that aganis this Kirk sa established, the Portis of hell suld not preuaill, bot suld be placed, as it var, in ane top of ane montane: quhidder hes this Kirk bene inuisibill and destitute of all pastoris befoir Caluinis dayis.

2. Quæritur, *quhat vther nor the Romane kirk hes had contínuall succession of pastoris, and be publict concilis hes condemnit all heretikes vnto Caluinis dayis.*

3. Quæritur, *gif onie cuntrey of the varld professit sik ane religion as ye teache, and quha var the pastoris thairof before Caluin, and quhair ar thair monumentis?*

4. Quæritur, *that sen this is ane gud consequent: this is the Kirk of God, thairfore it hes the treu preching of the Euangell and Richt administratioun of the Sacramentis: quhidder grantis M. Thomas Smetoun*[1] *treulie that the papistis hes the treu Kirk? and gif ye says treu, quhy haue ye maid apostasie thairfra?*

5. Quæritur, *seing thair can be na abuse of euill thingis, and ye grant that thair is abusis in the Roman Kirk, hou can ye deny bot it is the treu Kirk in the self: sa that the seuin sacramentis, the imagis and sik vther thingis, ar not euill in thame selfis, bot onlie the abuse thairof gif ony be?*

6. Quæritur, *yit considering ye, and all your prædicessouris var treulie baptesed in the Romane kirk, suld ye not be callit apostatis making defectioun from the same, and not thaj quha efter knaulege leuis your Caluinian synagoge, and returnis to the kirk quhairin thaj var baptesit?*

7. Quæritur, *gif ye may vith gude Reassone excommunicat thame out of your kirk quha vas neuer of the same?*

8. Quæritur, *gif ye suld labour to constrane mennis consciencis, quha rather imbraces the expositioun of the scripturis be the ancient*

[1] Thomas Smeton, Principal of Glasgow University, had just written his *Ad virulentum Archibaldi Hamiltoni apostatæ dialogum, De Confusione Calvinianæ sectæ apud Scotus, impie conscriptum, Orthodoxa Responsio*, Edinb. 1579.

doctoris, nor youris quhilk is contrare the doctrine of the primitiue kirk, and establisis auld condemnit hereseis?

9. Quæritur, *gif act of parliament be sufficient to conferme a religion, quhidder suld the actis maid vithin thir tuentie yeiris in tyme of ceuill dissensione aganis the lauchfull magistrat, be of gretar force to estableis treu religion, nor all thay quhilk var ordanit thir thousand yeiris bypast be vniforme consent of all our Kingis and thrie estaites of the Realme?*

10. Quæritur, *quhy ye admit not disputatione offerit be thame quha desyris all controuerseis of religion to be decydit be the bybill, exponit nather be your particular interpretatione nor thairis, bot be the doctoris of the primitiue Kirk, quha var teachit be Christ and his apostlis?*

11. Quæritur, *gif ye haif lauchfull authoritie to excommunicat the bischopis of your synagoge, and depose thame out of thair office, that your licentious band may remane vithout ane superior quhairby it may be correctit?*

12. Quæritur, *gif all thingis pertenand to mennis saluation be expreslie vrittin in the bybill, quhair reid ye that ye suld keip halie the Sonday, seing God commandit that ye suld Keip halie the Sabaoth day, quhilk is setterday, and quhair is it expreslie vrittin, that baptisme and the lordis suppar ar sacramentis? and gif ye knau this onlie be the doctrein of the ancient doctoris, hou dar ye call ordour, confirmatione, repentance, extreme vnction, and mariage (quhilk onlie is expreslie callit ane greit sacrament, signifeand the coniunction of Christ vith his Kirk) bastard sacramentis, schauing your selfis in this behalf, ingrat bastardis to the primitiue Kirk?*

13. Quæritur, *gif all the poyntis of your Negatiue Confession laitlie set furth, be expreslie vrittin in the vord of God, quhy haue ye not cottit the places of your bybill, quhair out thaj ar drauin seing thaj ar not in sik bybillis as hes bene imprentit thir monie hundreth yeiris in this syd of the sea, in quhat sumeuer langage?*

quhidder gif this confession tendis to sedition aganis sik courteors, quhom ye say, hes subscryuit vith you vnder hypocrisie, and vnder houp of the paipes dispensation vsis your sacramentis, quhill thaj may haiff occasion (God grant that in this ye may be treu prophetis) to subuert your religion? Giff king James the fyft var alyue, quha hering ane of his subiectis knap suddrone, declarit him ane[1] *traiteur: quhidder vald he declaire you triple traitoris, quha not onlie knappis suddrone in your negatiue confession, bot also hes causit it be imprentit at London*[2] *in contempt of our natiue langage?*

[1] or.

[2] The "King's Confession," or first National Covenant, sometimes called the "Negative Confession," designed as a "touchstone to try and discern Papists from Protestants," was composed by John Craig, and signed by James and his household, January 28, 1580–81. A facsimile of the original with its signatures (including that of the Catholic Earl of Lennox) is given in the *National Manuscripts of Scotland*, vol. iii. A license was granted, Jan. 10, 1581, to Robert Waldegrave in London to print "The confession of the faith and doctrine believed and confessed by the Protestants of Scotland," and this publication, of which there are copies in the British Museum Library, may have appeared before Craig's *Shorte Summe of the whole Catechisme*, to which the author himself added the Confession in question, printed in Edinburgh by Henry Charteris in that same year, 1581. See the facsimile reprint of the rare first edition of the *Shorte Summe*, with Introductory Memoir, by T. G. Law, Edinb. 1883.

Finis.

THE
DISPVTATION
CONCERNING THE
CONTROVERSIT HEADDIS
of Religion, haldin in the Realme of
Scotland, the zeir of God ane thou-
ſand, fyue hundreth fourſcoir
zeiris. Betuix.

The pretendit Miniſteris of the deformed kirk in Scotland.

And,

Nicol Burne Profeſſor of philoſophie in S. Leonardis college, in the Citie of Sanctandrois, brocht vp from his tender eage in the peruerſit ſect of the Caluiniſtis, and now be ane ſpecial grace of God, ane membre of the halie and Catholik kirk.

Dedicat

To his Souerane the kingis M. of Scotland, King Iames the Saxt.

Niſi conuerſi fueritis, gladium ſuum vibrabit: arcum ſuum tetendit, & parauit illum. 1.

Vnles ze be conuerted, God vil draw his ſuord: he hes bendit his bovv, and preparit it

Pſalm. 7.

Imprented at Pariſe the firſt day of October.

1581.

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Nemo est qui reliquerit domum, aut Fratres, aut Sorores, aut Patrem, aut Matrem, aut filios, aut agros propter me, aut propter Euangelium, qui non accipiet centies tantum nunc in tempore hoc, domos, & Fratres, & Sorores, & filios, & agros cum persecutionibus, & in sæculo futuro vitam æternam. 1.

Thair sal na man leif his hous, his brethrene, or sisteris, or father, or mother, or sonis, or possessionis for my saik, and for profession of the Euangel, bot he sal resaue ane hundreth tymes als manie ma housis, and brethrene, and sisteris, and motheris and sonis, and possessionis vith the persecutionis quhilk he thoillis, and in the varld to cum lyf æternal. Marc 10.

Omnis ergo qui confitebitur me coram hominibus, confitebor & ego eum coram patre meo qui in cælis est, qui antem negauerit me coram hominibus, negabo & ego eum coram Patre meo, qui in cælis est. i.

Quhairfor quhasoeuer vil confess me befoir men, I vil confess him also befoir my father in heauin: bot him quha vil deny me befoir men, I vil deny also befoir my father of heauin. Math. 10.

Vna vocis confessio perpetua Christi
confessione honoratur.
Cyprianus de laude Martyrij.

To the Maist No-
bil, potent, and gratiovs
King of Scotland King Iames the Saxt.

Sindrie and vechtie reasonis (My Souerane) mouis me not onlie to haue Your M. in gude remembrance in my daylie prayeris, bot also to confess my verie earneast affectione in offering my humil seruice bayth be vord and vritt salang as the æternal God sal prolong my dayis in this vail of miserie. This I am bund to do alsueil be command of the æternal God, quha inioynis[1] to inferiore subiectis al deu obedience touardis thair Souerane pouaris and Magistratis, as be the inæstimable benefeit quhilk I receauit of your hienes clemencie aganis the traiterous dealing of sik malitious personis, as cruellie socht the schedding of my innocent blude. For being impresoned first in the Castel of Sanctandrois, and nixt in the tolbuith of Edinburgh, nocht for onie euil doing, bot for oppin professione of the treu and Catholik Religion, quhilk nocht onlie al Kingis and Quenis hes euer mentenit in your hienes impyre, bot thairin also your M. (be the maist sollicit cair of your darrest mother our Souerane the Quenis grace, ane maist constant mentenar of the treuth) vas maid participant of the sacramentis of Baptisme and Confirmation:[2] And quhairof lykuyse God of his infinit gudnes granted me knaulege to my æternal saluatione, deliuering me out of the thraldome and bondage of that idolatrous Caluinisme, with the quhilk (alace) manie be ane blind zeal ar fraudfullie deceauit to the lamentabil perdition of thair auin saulis, except be earnest repentance spedelie thay returne to thair spiritual mother the halie Catholik kirk. This I makand oppin profession, and sus-

[1] inoynis. [2] See note, *infra*, p. 222.

tenand the same be plane disputation bayth at libertie, and in presone, to the oppin confusion of the Ministeris coniurit ennimeis to the immaculat spous of our head, and saluiour Christ Iesus: Thay conspyrit maist cruellie aganis my lyf first accusing me be your G. aduocat and my lord Iustice clerk,[1] as thocht I had bene giltie of lese maiestie: Bot quhen the Essyis var tuyse summondit, the protectore of al innocencie, quha delyuerit Susanna from the fals accusatione of hir ennimeis, scheu the righteousnes of my caus, and be his halie Spirit sua mouit your M. hairt, that your hienes vith ane kinglie fauore of æquitabil iustice receauit my letter of humil supplication, hauing verie gude remembrance hou thairin I prayit our gratious God to perserue your M. from the schedding of innocent bluid. The quhilk the King of all kingis sua infixit in your merciful hairt, that incontinent your grace commandit straitlie, that na iniustice sould be exerceised aganis your M. auin schollar. This vas the kinglie voce, and clemencie proceiding of Iustice and gudlines, quhilk preseruit my lyf from the bludie handis of tha cruel tygres: yit thir persecutaris of Christis membris being maist offendit, that by thair expectatione, I had obtenit sik fauore of your hienes, and being brint vith ane insatiabil thrist of my bluid, inuentit ane neu stratagem, proposing by your M. vil and intelligence, to haue hungred me to death, be debarring al access of reindis quha var villing to supplie my necessitie. And quhen extreme danger of famine constrainit me to hing ouer ane purse at the tolbuith vindo, to craif almous for Christis saik, thay persauing the reuth and compassion of Godlie and cheritable people, quha bestouit thair almous on me maist liberalie, causit cut doun the purse. And althocht thay commandit the Iayvler to impesch my letteris of supplicatione, quhairin I micht haue requirit that quhilk vas conforme to æquitie, yit God sua mouit his hairt, that he præsentit ane requeist of myne to the Prouoste and honorable Concile of Edinburgh for licence to beg almous,

[1] Robert Crichton of Elliock and David Borthwick of Lochhill had been joint King's Advocates since 1573. Borthwick died, Jan. 1581. The Justice Clerk was Sir Lewis Bellenden of Auchinoul.

quhairbie I micht be sustenit: The quhilk albeit it vas grantit be the discretion of the Prouoste and Honorable Concile, yit the Ministeris obtenit ane discharge forbidding that I sould ask support in the name of ane schollar, or affix onie letter vpon the purse for signification of my indigence: bot nochtwithstanding al thair raige conceaued aganis me, and inuie quhilk thay bure aganis my fauoratis, Cheritabil personis gaif me of thair almous maist largelie, for declaration of the erneast desyre quhilk thay had of the extirpation of thair seditious hæresie, and the imbracing of the treu Catholik religion agane, quhom I pray the Lord to recompanse, quhen he sal distribut to al men according to thair doingis in this varld. Nou becaus thir capital ennimeis, and cruel persecutaris of Christian and Catholik men, var frustrat of my death, feiring that I vald haue disclosed thair erroneous doctrine gif I had remanit in the cuntrey, nocht onlie procurit my vnnatural banishment, causing me find souertie vndir the pane of fyue hundreth pundis, nocht to returne, bot also in my absence thay haue declairit thair malice and inquensibil hetret aganis my schaddou, laboring to bring me in contempt be thair fals and sklanderous accusationis, as thay do al vtheris, quha may schau hou thay haue collectit ane confusit mass of the hæreseis quhilk hes bene condemnit be the Catholik kirk sen Christ and his Apostles dayis. And to bring me in farder contempt they haue spred the brute throuch the popularis, that in sik conference as I had vith thame in presone thay var altogidder victorious, and be this and siclyk fraudful menis, detracting vtheris, thay labore to mentene thame selfis, and thair erroneous doctrine amang the rude people. Bot to the effect that your M. and al your G. treu subiectis, may knau hou friuole and impertinent thair reasonis var, I haue breiflie collectit my hail discours and disputation vith the Ministeris, and vther Protestaons[1] in Scotland, and tane the hardines to dedicat the same vnto your M. as ane Scholaris

[1] This curious spelling is deliberately adopted by Burne. So, in fol. 142 *r*, he writes, "thay ar callit Protestaons from making Protesta°n [*sic*] aganis the Decreittis of the Paip and Emperor of Rome."

taikin and signification of the perpetual remembrance of the benefeit quhilk I haue receauit of Your Royal humanitie, beseiking your M. and al your louing subiectis to reid the same vith sik attentiue consideration that the reasonis of the ane, and vther being considerit vithout al inordinat affection, your G. may planelie persaue thair hæretical, and maist pernicious doctrine to be the cause of the loss and tynsal of manie thousand saulis in your M. realme. In consideratione quhairof your M. sould be mair occupeit than in inlargeing your temporal kingdome and dominione, as that is the onlie moyen quhairbie your G. may attene to æternal fælicie. And I hoip that God hes præseruit your hienes out of sa monie dangeris, euin sen your infancie to mak your M. ane instrument (as he maid Iosias) to repair the ruine and destructione of the kirk of Scotland, be iust correctione of thame, quha, as vithout onie lauchful calling thay var intrudit be violence, sua laboris be the sam meane vithout repentance to arrogat vnto thame selfis the Authoritie of spiritual Pastores, maist viuelie representing to vs the tyrranie of Mahomet, and his posteritie the Turkis, quha obstinatlie defendis his diabolical and barbarous inuentione: for euin as thay knauing al poyntis of thair superstition to be contrare nocht onlie to al Godlie authoritie of halie scripture, bot als aganis al honestie of gude maneris, and ciuilitie, aganis al natural reason, and lauis of men veil constitute, vil in nauyse suffer onie man to disput, or preache aganis the same, makand oppin profession that thay vil defend it onlie be the suord and force of armore. Euin sua the Ministeris of mirknes, knauing in thair auin consciencis that thair maist vngodlie professione is contrare not onlie to the authoritie of the halie scripture and definitionis of the General conciles, bot also to the iudgement and aggreance of al Catholik doctoris that euer hes bene sen the dayis of our saluiour, thay labore vith al diligence, that thair doctrine cum neuer in discussion, iust tryal, and examination, suppressand sa far as thay may, al bukes quhilk ar vryttin for confutatione of sik erroris. Bot albeit maist Gratious Souerane, that thay sua doand do according to thair profession, vsing proceidingis, and

making progress verie conuenient to thair beginning, vrangouslie defending ane vickit caus, and euidentlie schauing thame selfis the verie natural and treu offspring of Mahomet: yit it vil nauyse becum your M. to imitat the Turk in mentening thair vickitnes be your kinglie authoritie, bot contrare to imploy the same to the deliuerance of manie thousand saulis of your M. subiectis, from the maist vnuorthie seruitude and captiuitie of thair consciencis, causing al quhilk hes bene maist iniustlie decreted be force and violence in præiudice of the veritie during your minoritie to be callit agane to the iust tryal, and examination of the veritie: for nou tyme is that your G. enter in deip consideration as the importance and vecht of the mater requyris, and nocht to beleue that Craig, Duncansone, Lausone,[1] and sik vther periurit Apostatis, hes mair vndirstanding of the scripturis, nor al the learned men quha in onie age sen Christis dayis hes bene estemit Christianis, or that the hail varld hes bene vithout the treu religione not imbraceing the fayth of the Catholik kirk, befoir Caluine maid defection thairfra. Quhilk gif your G. do, as I craif maist ernestlie of the gudnes of God, I doubt not bot your hienes vil haue ane special desyre to se the prætendit Ministeris in your Realme confrontit vith sum of your G. auin subiectis, quha ar nou dispersit onlie for conscience caus almaist throuch al Europ, and ar maist villing to offer thair quik bodeis to the fyre, or quhatsumeuer vther torment, vnles thay prove maist euidentlie (as thay haue alreddie offerit) that the Ministeris ar fals and traittorous deceaueris of the People. God of his infinit gudnes moue your hienes hairt not onlie to tak on this godlie interpryse, bot also to outred the same, to the veilfare of your M. Realme, to the glorie of the eternal God. And your hienes greit

[1] John Craig, formerly a Dominican friar, was appointed by James, July 12, 1579, to act as colleague to John Duncanson, minister of the King's household. Duncanson had been Principal of St. Leonard's College, St. Andrews, and member of the Chapter of St. Andrews prior to the Reformation (*Fasti*, iv. 671). James Lawson, successor to Knox in the Church of St. Giles, author of the account of Knox's last illness (printed with the *Responsio* of Thomas Smeton), was appointed Moderator of the Assembly, 12th July 1580. He is said to have been the first teacher of Hebrew in Scotland.

merite at the handis of our onlie saluiour Christ Iesus, quha vil recompans euerie gude vork vpon the day of his iust iudgement.

At Parise the 24. day of Iulij. 1581.

Your M.

Maist humil, faythful subiect, and daylie Oratour

NICOL BVRNE.

To the Christiane Reidar.

I thocht gude to aduerteis the Christian reidar, that in the beginning of my conference, being onlie examinat be Maister Andro Meluine, gif I had bene groundit in the Catholik religion or nocht, I ansuerit according to his interrogationis, and sua I haue put the mater in vritt rather in maner of ane Catechisme, nor disputatione, euin as it proceidit in verie deid. In the progress of my conference I haue brocht al the argumentis of the Ministeris vithout onie dissimulatione, detracting na thing from the force and strenth of the same. As to my auin Ansueris, albeit I haue retenit the substance of thame, yit findand greitar commoditie of buikes heir nor in Scotland, I haue sumpairt amplifeit and inlargeit thame, to accommodat my self to the capacitie of the ruid people, quha could not be abil to comprehend sua vechtie materis in sua feu vordis, as I vas constrainit to vse in my conference. As to the Names of the Ministeris and vtheris quha disputed aganis me. I haue expressit the names of thame quhom I kneu, and quhen I kneu thame not, I haue vryttin in general Minister, or Protestaon: Concerning my auin persone, I vas brochtup from my tender eage in the doctrine of Caluine, quhilk of lait dayis hes bene receauit in the realme of Scotland be the preaching of Schir Ioann Kmnox,[1] and did follou it vith na les affectione and zeal nor did the rest,

[1] This is Burne's uniform spelling of the Reformer's name.

quhil the tyme it pleased God throuch reiding of sum Catholik vryttaris to illuminat my hairt, and lat me planelie vnderstand that sik doctrine vas nocht that, quhilk vas preachit be Christ and his Apostlis, and hes euer bene mentened be al Christianis sen thair dayis, bot onlie ane collectit Mass of auld and condemnit hæreseis, quhilk quhen I vas thair present, I obleised me to defend, and proue befoir the General Assemblie of Scotland, declairing my self maist villing to suffer puneishment, vnles be the grace of God I performed that quhilk I had tane in hand, askand of ane Minister callit Smeton, in Paislay,[1] that I micht haue frie access to thair general Assemblie to be conuenit in Edinburgh schortlie thaireftir. To the quhilk petition (as he him self can not deny) he could ansuere na thing bot that it vas maist iust, and promeist to me vpon his fayth and treuth, that I sould haue frie access thairto. In the mentyme ve condescendit to stand at the iudgement of thrie maist learned of the Nobilitie, and thrie of the Ministeris chosin be him, vith thrie Bischopis, and thrie men of lau chosin be me. The headdis of doctrine quhairupone ve sould haue reasoned var thir, 1. of the Calling of the Ministeris of Scotland. 2. Of the Sacramentis, and vertue thairof. 3. Of the inæqualitie of Pastores, and iudge lauchful in debait of Religion. 4. Of the definitione and causis of Iustificatione. 5. Of the definitione of Grace quhilk ve receaue be the merite of Christ. 6. Quhidder gif ane man being in grace in verie deid be inuart renouatione of his hairt, may loss the same agane or nocht? The maist honorables the Maister of Ross, the lairdis of Calduole,[2] Blakhal, and Ihonestone quha var præsent, can beir recorde, that hauing confidence in Goddis halie spirit, I tuik in hand, that vnles, be the[3] iudgement of tha tuelf (being suorne to iudge according to the reasonis of bayth the pairteis vithout feir, fead, or fauore) I prouit the Ministeris heretikis and deceaueris of the people, I sould nocht refuse quhat puneishment thay pleased to deuyse aganis me, requiring na thing of the Ministeris, bot recantation:

[1] Thomas Smeton became minister of Paisley in 1577, and succeeded Andrew Melville as Principal of the University of Glasgow in 1580.

[2] *i.e.* Caldwell.

[3] "the" repeated.

And for securitie that for my pairt I sould abyd at this apoyntment, I subscriuit thir headdis vith my hand at Paislay, in presence of the Noble men befoir mentionat. Bot my aduersare Smeton be his traittorous dealing aggreand to his profession, eftir that I had depairted fra him in peax vnto the tyme apoyntit, vithout onie varning proceidit vith excommunication aganis me, albeit I vas not subiect to his iurisdictione, and thair eftir send to Edinburgh and procurit letteris of captione, quhairbie I vas socht throuch the hail cuntrey, and at the last being apprehendit, vas vayrdit in the Tolbuith of Edinburgh fra the fourtene of October in the yeir of God ane thousand fyue hundreth and fourscoir, to the penult of Ianuar. Quhair I had sik confort and consolation, be reason I sufferit for confession of the name of Christ, that I had neuer gretar in my lyf, and thocht my self happie gif I had obtened that grace to haue deed in the actione. Sua the Ministeris in place to haue granted me audience at thair general assemblie, detenit me in strate presone. Aluyse God turnit al to the best, and gaif me grace to ganestand and refel quhatsumeuer thay could obiect vnto me, as the Christian reidar may esilie persaue of this our conference, quhilk I beseik euerie man to reid vithout al affectione of pairteis, and vith ane erneast desyre to knau the treuth concerning euerie controuersie, considering that na Minister in Scotland vil ansuer for him in the day of Goddis dreidful iudgement, bot that euerie man vil ansuer for him self, and haue na excuse gif he haue adhærit to onie fals Prophetis, the quhilkis the scripture commandis euerie man to auoyd vndir the pane of æternal damnatione. And mekil les vil the follouaris of this neu doctrine in Scotland haue onie excuse, be reasone Maister Iohne Hamiltone ane learned man and verie zelous defendar of the Catholik fayth, in name of al the Catholik Scottis men (be thair auyse and requeist) in France and vther cuntreyis, offered that thay sould cum to Scotland on thair auin expensis, and disput vith the prætendit Ministeris, offering thair bodeis to the fyre, vnles thay conuictit thame to be Hæretikis, quhilk offer (as I vndirstude of thair priuat communicationis) the Ministeris dar not accept, lyk as thay durst neuer mak onie ansuere to the

quæstionis proponit be Maister Iohne Hay concerning thair doctrine, Ecclesiastical ordore, and discipline, feiring that thairbie thair erroris sould haue bene dissit to the people. Bot not to trouble you, gude reidar, vith farder declaratione of the vilful malice, and affectat ignorance of the Ministeris, albeit I haue gude hoip of sum of the young men quha var nocht the beginnaris of this mischeif in Scotland, bot be simplicitie and ouer facil credulitie var deceauit be sum mischant Apostatis: And praying maist humelie the eternal God, that he assist you vith his halie spirit to the treu vndirstanding of the veritie I vil nou vith Goddis grace enter vnto our conference. Fairueil. At Parise[1] the 24. day of Iulij. 1581.

[1] Parsie.

Of Halie Valter.

fol. 10 *v.* M. *Vald thou mak distinction of valteris, calling the ane Hallouit the vther commune, as gif thay had diuerss operations, sence ye haue na grund for sik distinction in the vrittin vord?*

Ephes. 2. B. The craftie inuention of the Deuil, hauing pouar of the elementis, lyk as S. Paul, callis him prence of the air, hes raisit vp fals prophettis to deny all hallouing quhairby his pouar is

S. Ioh. 19. aboleist, for na gude Christian doubtis, bot the valter quhilk vith blude sprang furth of the syd of Christ vpon the croce hes mair excellent verteu nor common valteris, and farder the

4 Reg. c.f. example of Naaman quha vas curit of his leprosie be vesching him self seuin tymes in the valter of Iordane at the command of Elisæus prouis manifest distinction of valteris, quhilk proceidis of the institution of God, and his vord in thame quha ar

1 Tim. 4. lauchfullie promouit to be preistis in his kirk. And gif the meat quhilk ve eit as S. Paul sayis, be sanctefeit be the vord of God, quhat doubt can thair be bot be verteu of the inuocation of the name of Christ vpon the valter, the craft and

Matt. 10. subtelitie of the Deuil is vinqueist and ouercum? as Christ

Ephes. 4. gaue to his apostelis pouar ouer the deuillis, quhilk pouar vil euer remane into his kirk vnto the end of the varld, as the Deuil vnto the end of the varld vil not desist to trubill and molest his kirk, sua ve aucht to be assurit that the prayers of the kirk, and the inuocation of Christis name vpon the valter hes sik strenth that thairby the craft of the deuil is esilie brokin, and be verteu of this inuocation that he is chassit out of thay places quhair before he vas, sua that he can not abyd the valter, on the quhilk the name of Christ is inuocat to aboleis his vicked operationes, and thairfore the Greik vord quhilk S. Paul vsis quhen he sayis that our meat is Sanctifeit be oreson ἐντευξις,

signifeis ane imploration of help aganis thaj thingis quhilk may hurt, quharby ve ar instructit, that be the sanctification of the valter the help of God is implorit aganis the pouar of the vicked spreittis. Bot as the doggis feir the batons quhairby thay vse to be dung, sua the deuil and his followaris be reason that be halie valter thay ar oftymes stayit from thair vicked operations, sua do thay maist grettumlie feir it and lauboris to aboleis the vse thairof sua far as thay may, quhairof it is maist esie to produce vnto you sindrie examplis of the maist learnit and ancient vrytters. Epiphanius vryttis hou that Constantinus magnus had geuin charge to ane Ieu quha vas baptesit to beild and erect sum kirkis, quha villing to fulfill his charge did prepare ane gret quantitie of lyme. Bot be the vorking of the deuil the natural operation of the valter quhilk vas cassin on the lyme vas impeschit on sik maner that it could not be vrocht, the quhilk being persauit be this christian man, for ane maist souerane remeid did hallou valter, and mak the signe of the croce vpon it, and strinkle it vpon the lyme, quhairby the pouar of the Deuil vas incontinent impeschit, and the lyme thairefter in ane maist esie vay vas vrocht. In the ecclesiastical historie I reid of the lyk exampil, hou quhen Theodosius the empriour commandit to burne ane temple of Apollo, the deuil did impesch the operation of the fyre, quhil the tyme that the halie man Marcellus Bischop of Apamæa did mak halie valter, and cast it in the fyre, quhairby the vorking of the Deuil vas alluterlie stayit, and the said temple of Apollo vas incontinent turnit into ass. S. Ierome descriuand the lyf of Hilarion vryttis hou that the deuil did molest ane certane stabil quhairin vas ane number of horss, be horribil spectaclis and visions, sua that the horss did becum inrageit: and hou the godlie man Hylarion did mak halie valter, and strinkle it ouer the stabil, and thairefter the deuil had na pouar to molest onie mair. And the maist learnit vrytter Theodoret, vrittis in lik maner in the lyf of the halie man Aphrates, hou that the deuil did induce sterilitie in certane landis, and impesch thame alluterlie to produce fruict,

S. Paull Gal. 6. Coloss. 2.

quhilk being signefeit to this halie man for ane maist souerane remedie aganis the vark of the deuil, he did mak halie valter and strinkle it ouer the landis, and thairefter thay var restorit to the same fertilitie quhilk thay had before. And to cum to our auin Ile, quhen S. Germain the Biscop of Auser[1] vas send to confute the heresie of Pelagius in Ingland, the deuillis to hinder his maist godlie interpryse raisit ane vehement storme vpon the sea, sua that he vas brocht to extreme dainger, quha as he vas ane halie man, vnderstanding sik ane hydeous tempest to be raisit be the inuy of Sathan had recourse to the ordinar remedie of the halie kirk aganis the pouar of the ennemie, that is the haly valter, quhilk being cassin in the sea, the storme cessit, and the sea become calme as it vas afore. And quhen he come to land the deuil be the mouth of ane possessit persone confessit that he vas the caus of that tempest, as vitnessis the venerable and godlie Beda. Of thir exemplis except ye be blind, ye may se the force and strenth of the benediction of God, and hou the valter is sanctefeit and hallouit thairby. I vil vith silence pretermit monie vther lyk exemplis, bot this I can not pretermit, hou that ye tak the baldnes vpon you to reproue the hallouing and sanctification of valter, quhilk euer hes bene obseruit in the kirk sen the Apostlis dayis. And ye your selfis confes that Alexander the first Bischop of Rome, quhilk vas fourscore yeris onlie immediatlie efter the death of our saluiour, makis mention thairof, quhom ye confes also to haue bein ane martyr,[1] and ane treu member of Christ, sua that ye sould be eschamit to be sa bauld as to condemne ane haly martyr in this point, and all Christian men that euer sen his dayis, hes agreit vith him, as he did na thing bot that quhilk he had learnit of thame quha var before him.

[1] *i.e.* Auxerre. [2] martye.

Of Pænitence.

M. *Quhat gude testemoneis hes thou to proue that Penitence is ane sacrament?* fol. 13 *v.*

B. It is prouin maist cleirlie be the vordis of S. Mattheu: Quhatsumeuir ye bind vpon earth salbe bund in heauin, and quhatsumeuir ye louse vpon the earth, salbe lousit in heauin, and quhais synnis ye remit ar forgeuin to thame, etc. according to the meaning and vnderstanding of all ancient vrytters, quha haue florischit in ony eage sen the dayis of the Apostlis vnto this present. And gif ye haue red the antiquitie, ye can not misknau this, and in speciall hou that Nouatus vas condamnit as ane heretik becaus he denyit this sacrament as ye do. And gif Christ hes institute ane sacrament for the remission of original syn, and vther synnis quhilk ve may commit before ve be regenerat, it is na les assurit bot he hes institute ane sacrament, quhairby ve may obtene the remission of thai synnis, that ve commit efter that ve be maid members of Christis body: or ellis our estait and condition var maist miserabill. Sua that ye quha denyis this sacrament, and consequentlie subtractis the benefeit thairof from the people, haue largelie amplefeit the kingdome of Sathan, and tane auay a maist souerane remedie for all spirituall diseasis from the members of Christ Iesus. S. Mat. 18. S. Ioh. 20.

M. *Thair apperis na outuard signe in that your sacrament of Repentance.*

B. Ye appeir to misknau quhat is ane outuard signe, considdering ye persaue cleirlie hou in the adminstration of this sacrament the absolution of the preistis[1] is ane signe that is persauit be our earis, and signefeis the inuart absolution quhairby our saulis ar absoluit and deliuerit from the burding of syn. And siclyk on the pairt of the penitent, the confession and satisfaction ar taiknis of the vorking of the halie spreit thruch the mereit of Christis passion in the hairt of the absoluit synner.

[1] preisthis.

M. *Nou haue I curage to lauch sence thou art not eschamit to pronunce that opin blasphemie, saying that ane preist may giue absolution of synnis.*

B. Sir it is na maruel, for your maner and custume is to lauch at al thing that ye vnderstand not. Bot praysit be God, my faith is not groundit vpon [1] your lauchter, bot vpon Christis vord quha said to his Disciplis, as the father hes send me, sua send I you, quhais sinnis ye forgiue ar forgeuin to thame. Gif Christ come in the varld for remission of synnis, he schauis that he hes geuin pouar to his Apostlis and thair successors to remit syn also. Quhilk he declaris in thaj vordis: Quhais synnis ye forgiue ar forgeuin to thame, thairfore ye ar maist ingrait to the benefeitis of Christ, quha vald substract that pouar fra his apostlis quhilk he confessis vith his auin mouth to haue geuin thame, sua lauch alsmekle as ye pleis, I vil ansuer to you as did S. Ambroise to the Nouatians. The preistis (sayis he) quhen thay giue remission of synnis be the sacrament of pænitence thay vsurp na auctoritie vnto thame self, bot vsis onlie the auctoritie that God hes grantit vnto thame, and addis: Gif thay giue remission of synnis be the sacrament of Baptisme, Quhy blaspheme ye to say that thay haue not pouar to remit synnis in the Sacrament of Penitence.

S. Iohn 20.

M. *Bot I can not vnderstand be quhat testimonie of the vritten vord thou may proue the Auricular confession.*

B. Thair be monie vther thingis attour that, quhilk ye vnderstand not, aluise the mater is maist cleir. Becaus it is aganis reason that absolution be geuin, and pænitence inioynit, vnles the Iuge, to vit the Preist, quha is in the place of Christ haue knaulege of the sinnis committit, quhilk he may not vndirstand vithout auricular confession, quhairby the preist may vndirstand all the sinnis of the pænitent, ather in publik or ellis in priuat, sua that Clemens disciple of S. Petir in his epistle direct to S. Iames the Apostle vitnessis planelie this to be the treu tradition of S. Petir, that it behouis al Christian men villing to be absoluit to confes thair euil thochtis before the preistis of our saluiour Christ. And S. Dionise Disciple to S. Paull testifeis the same to

Matt. 18. Ioan 20.

[1] von.

haue been practisit in his dayis. And sik hes bene the custome euir sen the beginning of Christis kirk, vnto this present. And ye your selfis experimentis hou monie kynd of abhominabill synnis ar regnand in this cuntrie sen the tyme that ye haue dispensit vith the consciencis of men that thay neid not to mak confession of thair synnis quhilk vas ane maist cheif stay and brydil to vithdrau men thairfra.

M. *Quhy affirmit thou before that satisfaction is ane pairt of Pœnitence considering the satisfaction quhilk our maister Christ hes maid is sufficient for all our offencis.*

B. The satisfaction of our saluiour Christ is sufficient indeid for the synnis of the hail varld, bot yit it is applyit to thame onlie, quha thruch the grace of his satisfaction resauit, dois the varkis of Pœnitence, as testifeis S. Paull, ve suffer vith him that ve may be glorifeit togither vith him, that the temporal pane quhilk ve villinglie sustein for our synnis committit, is in this respect callit satisfaction to the iugement of God. Becaus heirby the passion of Christ is maid ouris be assistance of his grace and halie spreit, quha performis this satisfaction in vs. Of the quilk S. Paul vryttis to the Corinth: This that for the offence of God ye haue bene sorifull, hou gret cairfulnes hes it ingenerit in you, yea hou gret satisfaction, hou gret indignation, hou gret feir, hou gret desyre, hou gret emulatione, hou gret reuengement? And this I reid to haue bene the mening of the vniuersall kirk sen the beginning as Caluin your maister himself can not dissimble, and thairfore sayis in plane vordis that the hail ancient fathers hes bene deceauit in this point. Bot becaus as apperis al your felicitie consistis in delicat cheir and treating of your selfis, and your fair vyffis, this doctrine of satisfaction or Pœnitence can nocht enter in your hairtis. Rom. 8. 2 Cor. 7.

M. *Is it necessar that euerie man, quha hes committit syn sustene temporal pane that heirby he may haue participation of the satisfaction quhilk Christ hes maid for sin?*

B. I maruel of you quha callis your self a maister in Israël, hou ye can doubt that efter the remission of syn ye aucht to vnderly sum temporal payne, sen ye reid that Dauid the halie 2 Reg. 12.

prophet notuithstanding he had gottin remission of his syn yit
Gene. 3. he vas verie hauelie puneist be God. And Adam him self efter God had forgeuin him the giltenes of his syn, yit he said vnto him : *maledicta terra in opere tuo :* Cursit be the earth in thy vark. And ye vnto this present thole diuerse trublis for the syn of Adam. The lyk may be confirmit be innumerabill testimoneis of the hail scripture. Sua I ansuer vnto you maist resolutlie vith the vniuersal kirk that the satisfaction of Christ is not applyit vnto vs, except that ve indure sik temporal payne ather in this varld, or in the varld to cum. And I let your self consider, gif it be according to reason that Christ quha vas our heid vas crounit vith the croun of thorne, and drank the bitter coup of the croce, and ve quha professis our selfis to be his members sould
2 Tim. 2. be euer in ryattousnes and plesours of this varld; sen the hail
1 Pet. 2. scripture exhortis vs sa oft to conforme our seluis to our heid, and to thole and indure vith him gif ve vald be partakaris of his glorie.

Sacrament of the Altar.

fol. 27 *r*. M. *As to your doctoris ve man examine thame be the tuichestaine quhilk is the vord of God, thairfoir let vs not depairt from Goddis vord. Nou thou may noth deny bot thir vordis quhairbie Christ spake of his blude saying, This coup is the neu testament in my blude, suld be tane as ane figurat loquutione, for thou may nocht*[1] *say, that the coup is propirlie the neu testament, sua euin in lik maner, thir vordis This is my bodie, ar to be vndirstand as ane figurat loquutione.*

B. Giff ye vill examine the vrittinis of the fatheris be the tuichestane, ye man proue your selfis to be fineuris, lapideris, and goldsmythis, and declair at quhat maisteris ye learned your craft, for euerie man hes not that skill suppose he haue the tuichestane to examine the treu gold, bot he quha maid you gouldsmithis in this cace, maid lykuyse souters schipmen.

[1] notht.

Attour gif ye vil tak vpon you to examine the vrittingis of the fathers be the tuichestane, do ye not think it als resonable that the Fathers examine your opinions be the tuichestane, quhilk thay haue done before ye var borne, and condemnit you all for heretikis. Bot to cum to your obiection, ye sould haue schauin that Christ callit that quhilk vas in the chalice, his blude be ane figurat loquution, and then ye vald haue prouin sum thing. Bot sen ye can not schau this of ony place in the hail scripture, your reason is impertinent: becaus albeit the chalice is tane improperlie for that thing quhilk is contenit thairin, yit the blude is tane properlie, and according to that quhilk I spak before, this figurat loquution (This coup is the neu testament in my blude) is declarit be ane proper and plane loquution baith be S. Marc and S. Mattheu, This is my blude quhilk sal be sched for you and for manie. And sua the chaleis is callit the neu testament in Christis blude, becaus it contenis in it the blude of Christ, quhilk is the blude of the neu testament. And thairfore of that figuratiue loquution ye sould rather haue gatherit that the treu blude of Christ is in the chalice. My reason is, becaus that na vther reason maj be geuin, quhy the chalice sould be callit the neu testament in the blude of Christ, bot that it contenis in it the blude of the neu testament; for gif it contene na vther thing bot vyne, as ye allege, it could not be callit the coup of the neu testament, mair nor the coup quhairin vas contenit the blude of beistis that vas ane figure of Christis blude could be callit the coup of the neu testament, quhilk is ane gret blasphemie, and makis Christ inferior vnto Moyses, and derogatis to the estait and perfection of the neu testament: yea quhilk is maist horribill of all, makis Christis vord to be fals, quha in place of the blude of the auld testament and of the coup quhilk contenit the same, assurit his Disciples that he did giue thame his auin blude in confirmation of the neu testament. And this may be maist cleirlie prouin of the vordis follouing. Becaus he sayis that this coup quhilk he gaue, sould be sched for vs, and in na vther meaning the coup maj

Marc. 14. Matt. 26.

be sched for vs, bot becaus that quhilk is in the coup is sched for our synnis, sua gif that quhilk vas sched for the remission of synnis vas his auin blude, it followis necessarlie that it vas his auin blude quhilk vas in the chalice: the quhilk argument is sa cleir and manifest that your paraclet Theodore Beze is constranit to deny this pairt of the scripture, and to say that it vas eikit to the text.

Of the Praying in Latine.

fol. 49 *v.* M. *Giff the Mess in substance and ceremoneis contene the maner hou God suld be vorshipped institut be Christ, as the Papistis sayis, quhy say thay not thair Messis in the vulgar tounge that the simpil pepill quha vnderstandis not Latine may be edifeit thairbie: for it vas bot ane mocking of God that ignorant pepill sat done befoir God babling in ane strange langage tha thingis quhilk thay vndirstud not, seing it is vreittin, gif I pray vith my toung, my spreit prayis, bot my mynd vantis the fruit: quhat than? sal I pray in spreit? bot I sall pray in my mynd also. And hou sall he quha suppleis the place of the Idiot ansuer Amen to thy benedictione, gif he vndirstand the not?*

S. Paul. 1 Cor. 14.

B. Thair be tua kynd of prayeris in the kirk, the ane is priuat, quhilk euerie man sayis be him self: the vthir is publik quhilk the preistis sayis in name of the hail kirk. As to the priuat prayeris, na Catholik denyis, bot it is verie expedient that euerie man pray in his auin toung, to the end he vndirstand that quhilk he sayis, and that thairbie the interior prayer of the hairt may be the mair valkinnit, and conseruit the bettir, and gif onie man pray in ane vther toung, it is also expedient that he vnderstand the mening of the vordis at the lest. For the quhilk caus in the Catholik kirk the parentis or godfatheris ar obleist to learne thame quhom thay hald in baptisme the formes of prayeris, and Beleif, and instruct thame sufficientlie thairin, sua that thay vndirstand the same: Albeit the principal thing quhilk God

requiris is the hairt, that suppois he quha prayis vndirstand nocht perfytlie the vordis quhilk he speikis, yit God quha lukis in the hairt, vill nocht lat his prayer be in vane. As to the publik prayeris of the kirk, it is not necessar that the pepill vndirstand thame, becaus it is nocht the pepill quha prayis, bot the preistis in the name of the hail kirk, and it is aneuche that thay assist be deuotione liftand vp thair myndis to God or saying thair auin priuat oraisonis,[1] and that be thair deuotione thay may be maid participant of the kirk. As in the synagogue of the Ieuis, the peopill kneu not quhat all thay cerimoneis signifeit, quhilk vas keipit be the preistis and vtheris in offering of thair sacrifices and vther vorshipping of God, and yit thay did assist vnto thame; ye, sum of the preistis thame selfis miskneu the significatione of thir cerimoneis. Than gif it vas aneuche to the pepill to vndirstand that in sik ane sacrifice consisted the vorshipping of God, suppois thay had not sua cleir ane vndirstanding of euerie thing that vas done thairin, sua in the catholik kirk quhen the people assistis to the sacrifice of the Mess, thay acknaulege that thairbie God is vorshippit, and that it is institute for the remembrance of Christis death and passione. Albeit thay vndirstand nocht the Latine toung yit thay ar not destitut of the vtilitie and fruit thairof. And it is nocht vithout greit caus that as in the inscriptione and titil quhilk Pilat fixed vpone the croce of Christ Iesus, thir thre toungis var vrittin Latine, Greik, and Hebreu, sua in the sacrifice and publik prayeris of the kirk, thay ar cheiflie retenit for the conseruatione of vnitie in the kirk and nationis amang thame selfis; for gif al thingis var turnit in the propir langage of euerie cuntrey, na man vald studie to the Latine toung, and thairbie al communicatione amangis Christiane pepil vald schortlie be tane auay, and thairbie eftir greit barbaritie inseu. Mairatour sik publique prayeris and seruice ar keipit mair perfytlie in thair auin integritie vithout al corruptione; for gif ane natione vald eik or pair onie thing, that vald be incontinent remarkit and reprouit be vther nationis, quhilk culd not be, gif euerie natione had al thai thingis turnit in the auin propir

[1] oraesonis.

langage, as ye may se be experience, gif ye vald confer the prayeris of your deformit kirkis, togidder vith the innumerabil translationis of the psalmes, quhilk ar chaingit according to euerie langage in the quhilk thay ar turnit. It is not than vithout greit caus, and ane special instinctione of the halie Ghaist that thir toungis foirspokin hes bene retened as thay vil be retenit to the end of the varld. And quhen the Ieuis sall imbrace the Euangel, than sal the sacrifice, and vther publik prayeris be in the Hebreu toung, according to that quhilk I said befoir, that on the Croce of Christ thaj thrie toungis onlie var vrittin, to signifie that the kirk of Christ suld vse thay thre toungis cheiflie in his vorshipping, as the neu and auld testament ar in thir thre toungis in greitast authoritie amangis al pepill.

Nou to cum to the first pairt of your obiection, ye proue na thing except onlie that he quha prayis suld nocht be aluterlie rude or ignorant of that toung in the quhilk he prayis, quhilk I do alreddie grant to you. As to the vthir pairt of your argument, I confess indeid that that place aucht to be vndirstand of the publique prayeris of the kirk, bot yit it seruis nathing to your purpose, bot is rather repugnant to the same, and prouis that the common seruice of the kirk vas nocht than in the vulgar langage quhilk euerie man vndirstude, bot in ane vthir langage quhilk vas nocht sua commone to euerie man. For the vndirstanding of this I reid in Chrysostom, and vther ancient vryttaris that amangis vther giftis quhilk vas in the primitiue kirk, thair vas also the gift of prayer, quhilk consisted in this, that quhen the Christianis var gathered togidder, thay quha var indeued vith this gift kneu quhat thing vas maist expedient to be asked at God, quhilk thay craued in name of the haill kirk. Nou becaus it vas expedient to the haill kirk to vndirstand that quhilk thay prayed for, S. Paul desyris him quha ressauis this gift, to craue at God the grace of the interpretatione of the same, for the quhilk caus he sayis that he quha spekis vith ane toung, he spekis to God, and nocht to men, and eftiruart, he quha propheceis is gretar nor he quha spekis vith toungis except that he interpreit him self, that the kirk may be edifeit. Nou sen this

S. Paull. 1 Cor. 14.

gift of prayer remanis nocht yit in the kirk, bot all thingis quhilk ve craue of God ar put in certane formes of oraisonis, it is nocht necessar that he quha prayis in name of the kirk, declair his prayer at that tyme to the pepil. Bot it is aneuche that it be declairit be ordinar sermonis and exhortationis, and vthir sik menis, to the effect that the pepill be instructed quhat ar thay thingis quhilk the kirk in hir publique and ordinar prayeris crauis at God, quhilk is done at all tymes in the Catholique kirk. As in the tyme of Pasche the pepill knauis that all the prayeris tendis to louing and thankesgeuing to God for the benefeit of the redemptione of the varld: at Vitsonday, that the praying tendis to the inuocatione of the halie spirit, and sua furth of the rest of the seasonis of the hail yeir. Nou that S. Paul forbiddis nocht the publique seruice of the kirk to be done in ane toung quhilk is nocht vulgare to the haill pepill, ye vill esilie vndirstand gif ye pleis to note diligentlie this distinctione that almaist in euerie natione thair vsis to be ane vulgar toung quhilk euerie man speikis, and ane vther toung quhilk is nocht commone to all bot to the maist learned, as testifeis S. Hierom in his commentaris on the epistle to the Galatianis that the Galatianis had thair auin vulgar toung, and by that the Greik toung, and throuche the haill Orient albeit thair vas ane greit nomber of vulgar toungis, yit the Greik toung vas commone to thame all. And Beda in the descriptione of Britanie vryttis that thair is fyue toungis in it, the Inglishe toung, the Britonis toung, the Scottis toung, the Pichtis toung, and the Latine toung; not that the Latene toung vas vulgare to onie pepill of Britanie, bot becaus it vas commone to thame all; and for that caus it is callit thair toung. Sua Sanct Paull quhen he vill that the seruice of the kirk suld nocht be in ane strange toung, he menis that it suld nocht be in ane toung quhilk is alluterlie strange and barbar, bot in ane toung quhilk is nocht aluyse vnknauin to the pepill, as throuche the haill Orient vas the Greik toung, and the hail Occident the Latene toung. The quhilk interpretatione is gathered maist cleirlie, becaus that euin in S. Paulis dayes throuche all the Orient the publique prayeris and seruice of the kirk vas in the Greik toung. Albeit thair vas

innumerabill vulgar toungis amangis sa monie pepill, and thair is na probabilitie that euerilk cuntrey did thane turne the scripture quhilk vsed to be red in the publik seruice of the kirk in thair auin vulgar toung, not yit can thair be onie argument produced that sua hes bene done. In lyk maner in the Occident sen the fayth vas first planted, ve find na vthar toung to haue bene vsed in the publique prayeris of the kirk bot the Latene toung, albeit euerie natione by the Latene toung quhilk is commone to all, haue thair auin vulgar toungis. And S. Augustine testifeis that in his dayes throuch al Afrik the commone seruice of the kirk vas in the Latene toung, and hou be the changeing of ane vord quhilk befoir vas accustumed ane greit sklander, and tumult of the pepill did vpryse.

Mairatour, quhen S. Paull sayis, he that suppleis the place of the Idiot hou sall he ansuer Amen to thy benedictione, gif he vndirstand the nocht, he schauis that sic benedictions vas not accustumed to be in the vulgar toung considering S. Paul callis him ane Idiot quha vnderstandis onlie his auin vulgar toung; and requiris, or rather supponis that in the seruice of the kirk thair suld be ane vthir to supplie the place of the Idiote, that is that suld haue farder vndirstanding and inteiligence of that toung in the quhilk the seruice of the kirk is said. Bot giff the seruice had bene done in the vulgar toung, thair mistered na man to haue suppleed the place of the Idiot. Than Sanct Paull schauis maist cleirlie that sic seruice vas not exercised in ane vulgar toung, bot in ane vther quhilk vas not commone to the haill pepil, sik as is the Latine toung, as said is, in Scotland, and throuch the hail Occident, albeit it vas not in the contrare extremitie strange, or barbaruse. Bot sen ye haue euer mair this place in your mouthe, and dissauis thairbie the pure peopil, I am constranit to schau that in your neu deformed kirk it is alluterlie peruerted be you, and the rest of the ministeris, becaus quhair the Greik and Latene text hes, He quha suppleis the place of ane Idiote hou sall he say Amen, your ministeris of Geneua in monie of thair Bybilis, hes turnit it maist deceatfullie and malitiouslie, He that is ane Idiott hou sall he

say Amen: euin as gif thair var na difference betuix ane Idiot and him quha suppleis the place of ane Idiot. Mairouer the benediction to the quhilk S. Paull sayis Amen suld be ansuered, is nauyse practised in your deformet kirkis and nather your Idiotis, nor thay that suppleis the place of your Idiotis Ansueris Amen, as Sanct Paul vill haue ansuered, bot ye haue turnit Amen in So be it, quhilk is plane repugnant to his mening, and the practeise of the haill kirk, sen ye can not excuse your selfis to say that S. Paul vrait to thame quha spak the Hebreu toung, as Amen is Hebreu, considering he vraitt to the Corinth, quha had thair publique seruice in Greik, and not in Hebreu, geuing vs ane sufficient argument, that that vord Amen aucht to be retened in al langages, as it hes euer bene retenet befoir you amang all Christian men. And as the Euangelistis quha vreit in Greke and thay quha turned the Euangelis out of Grek in Latene hes in lyk maner retened it, yea, ye your selffis in your bybillis sumtymes persauing that vtheruyse ye vald be mockit be all men, ar compellit to retene it, as in the versione of the fourtene chaptour of the first to the Cor., He quha suppleis the roume of the vnlearned hou sall he ansuere Amen, giff ye had turned hou sall he ansuere So be it, all the varld vald haue lachin at you. And quhat thing can be thocht mair vane nor to turne tha vordis of Christ Amen Amen dico vobis, Sobeit Sobeit I say vnto you. Thairfoir ye aucht to beleue that it is nocht vithout ane greit mysterie that S. Paul and the Euangelistis hes euer retened this vord Amen, and that nane vther sen thair dayes hes bene sua bauld as to turne it in onie vther langage, insafar that the maist learnet S. Augustine vryttis that it is nocht lesum to turne Amen in onie vther vulgar langage vithout the sklander of the hail kirk. Hou may ye than purge your selfis, bot in the turning of Amen in your neu (Sobeit) ye vald appeir to haue bene vysar nor S. Paull and the Euangelistis, and that ye haue sklanderit the haill kirk, nocht being mouit thairto be onie ressone except onlie to mak professione that ye are schismakis, and vill haue na thing commone vith Christis kirk. For as concerning the vndirstanding of the pepill quhilk ye allege for

your defence, thay vnderstud (Amen) als veill as nou thay do sobeit, and albeit thay had nocht vndirstand it, yit thay var nocht of sua grose ane spirit, bot thay micht haue learned it in les nor[1] half ane yeir. Bot to conclud the mater I vil discouer the craft of Sathane be the quhilk he hes induced you to turne Amen in your Sobeit. In all the prayeris of the vniuersall kirk in quhatsumeuer pairt of the varld to our dayes, at the end of all oraisonis and benedictionis vsed euer to be ansuered Amen, quhilk is ane Hebreu vord, to signifie that the Ieuis at the end sall imbrace the Christiane religione, and that in thame the militant kirk in ane certane maner sall be concludit, and endit: quhairof ye mak ane daylie professione, quhen for the conclusione of all our prayeris ve vse euer to say Amen, and protestis that the prophecie of Christ salbe accomplished of ane scheipfald and ane pastore, and that the
ad Rom. 11. Ieuis albeit thay be reiected for ane tyme as vrytis S. Paul, yit thay sal nocht be reiected for euer, bot at the last salbe gathered in the scheipfald of Christ. Bot ye, as ye haue denyed the fulfilling of the prophecies of the calling of the gentiles, and the vniuersalitie and visibilitie of the kirk and kingdome of Christ, sua be the turning of Amen, in Sobeit ye protest that the prophecie sall not be compleit of the calling of the Ieuis, and conuersione of thame to the Christiane fayth this is the craft of Sathan in you, quhairbie he laboris to mak all thingis fals, quhilk hes bene foirspokin of Christ and his eternal kingdome, that he may thairbie estableis the kingdome of the Antichrist. God grant you grace to acknaulege your blindnes, and to deliuer your self out of the snare of Sathan be vnfenyeit repentance. Amen.

M. *Bot quhairfoir reseruit the Papistis the Bybil in ane langage vnknauin to the people, quhairbie thay var defraudit of thair saluatione, and of the confort quhilk thay micht haue had be reiding of the sam, and turnit it not in thair auin Mother toung, as ve haue done in our reformit kirkis?*

B. I se in your deformit kirkis the Bybil, be priuat men not

[1] not.

hauing commissione of the kirk nor knaulege of the scripturis, turnit in the Inglishe toung, peruertit in infinit places: albeit it aucht to be referrit to the deliberatione of the hail kirk Catholik, and aduyse of the halie ghaist, quhidder it suld be translated in al langages or not? be ressone thre onlie, to vit Hebreu, Greik, and Latine var vreittin vpone the Croce of Christ Iesus be instinction of the halie ghaist. Thair ar lykuyse monie formes of speiking maist propir and sententious in the Hebreu, Greik, and Latine toungis, quhilk ather tynis the grace, or ane greit pairt of the strenth, gif thay be translated in vthir mair rude langages, or ellis requiris lang circumscriptionis, quhilk be diuerss interpretoris vil euer be changeit vith greit danger of the lossing of the treu mening of the halie spirit. Bot the vay quhairbie ye haue deceaued the people drauing thame from obedience of Christis halie kirk, saying that scho hid from thame the buke of lyf, quhilk gif thay red, thay suld be als learned as ather the Preistis, or Freiris, vas maist lyk the first tentatione of Eua in Paradise, quhairbie scho vas puft vp vith desire of knaulege to brek Goddis commandiment. Becaus lyk as ane vnlichted candel schauis not to onie man in ane mirk nicht the danger of the vay, albeit he beir it in his hand, sua the vryttin buke in his hand quha hes not the special grace of God to expone the same vithout errore, makis not the vay manifest quhilk leidis to saluatione. And do ye not think that it is als vnseimlie ane thing, that ane vyf quha suld be occupeit vith the Rok, or ane Soutar, or Skynnar suld reasone quhidder the general Concile of the vniuersal kirk, and hail Clergie of Christianitie hes interpreit the vord of God treulie, as that Sardanapalus sat amang vemen doing tha thingis quhilk apertenit to thair vocation onlie, sua the greit abhominationis committit be the gentilis in sensibil erroris, ar nou committit spiritualie be you last rissin vp Heretikis. And it is knauin hou in Almanie sum be the exemple of Lot, vald haue committed incest vith thair auin dochteris, becaus thay fand that vryttin in the bybil. And Lauter him self published, that euerie man eftir the exemple of Abrahame, as thay red in the scripture, micht ly

Gen. 3.

vith thair auin hyre vemen in place of thair vyfis, pronuncing his maist notabil sentence agreable to the libertie of his neu Euangel (*si non vult vxor, veniat ancilla*). Reid Staphylus, and ye vil find quhat abusis hes cummit in the cuntrey of Almanie, sen euerie man had libertie to reid the Bybil in his auin vulgar langage. As quhair ye say that the people vas defraudit of the vord of lyf, and treu fude and nuriture of thair saulis, ye[1] abuse your auditoris, becaus the mystereis of our fayth, and the commandis of God var declairit, and maid manifest vnto thame mair esilie be preaching and teaching, nor be reiding of the Byble, utheruyse thay quha can not reid culd not attene to saluatione. And gif it var necessar that al men suld reid the Byble, thay suld not reid it in the Inglishe or onie vulgar toung, bot rather in the Hebreu, or Greik toung in the quhilk it vas vreittin: becaus in the reading of it in another toung thay man repose thame selfis vpone the fidelitie of him quha hes turnit it in sik ane toung, and sua can neuer haue onie certane assurance, considering he quha hes turnit it, hes bene bot ane man, and micht haue faillit. Quhairof necessarlie I conclude that ather the people man repose thame selfis on the instructione of thair pastoris, or ellis gif thay vil not be content vith the instructione of thair Pastoris, except thay reid the Byble, thay man al begin to studie to Hebreu, and Greik, to the effect that thay may reid the Byble in thaj toungis, quhairin thay ar assurit, thay var vryttin vithout onie errore.

Of the Appareill and Ornamentis of the Kirk.

fol. 57 *r*. M. *Bot quhair reidis thou that it is lesum to the Papistis to adorne thair altaris sa sumptuouslie vith precious stanes, vith sa monie touallis, and to haue sic consecrat chalices of Gold and siluer,*

[1] yea.

quhilk vas abused be the preistis and freris to the greit hurt of the commoneveill. And hou can thou deny bot the Papis of Rome hes borrouit from the gentiles the superstitious maner of adorning kirkis vith gold, siluer, and precious stanes, quhilk God hes not commandit nor apoynted in the vrittin vord.

B. Suppois in the dayes of the Apostlis, and during the greit persecutione of the Emperoris of Rome, the Christianis could nocht haue tyme to buyld sua notabill kirkis as thay vald haue desyrit, nor yit to adorne thair altaris vith ornamentis of gold and precious stanis, being oftymes constrainit to fle out of ane place to another, and to lurk in couis vndir the erd, and thair to vse the exerceis of thair religione, yit quhen it pleased God to tak auay the persecutione, and illuminat the hart of the Emperore Constantinus Magnus to imbrace the Christian religione and to be ane instrument of the furthsetting of it, than as the Christianis began to big maist magnifict templis, sua began thay to adorne thair altaris vith gold and pretious stanes, and to cleyth thame maist richelie and to mak Chalices of gold and siluer in mair quantitie and aboundance nor befoir. For lang afoir Constantinus Magnus the Christianis in thair sacrifices vsed to haue Chalices of gold as amangis vtheris vitnessis the learnet Poet Prudentius descryuand the persecutione of Decius: *Soletis (inquit) conqueri, sæuire nos iusto amplius, quum Christiana corpora, plus quam cruente scindimus. Abest atrocioribus censura feruens motibus: blandè et quietè efflagito, quod sponte obire debeas. Hunc esse vestris orgiis, moremque et artem proditum est, hanc disciplinam fœderis, libent vt auro Antistites. Argenteis scyphis ferunt fumare sacrum sanguinem, auroque nocturnis sacris adstare fixos cereos.* Ye use, sayis the cruell Emperore Decius, to complane that ve ar mair cruell than becummis vs, quhen ve caus ryue and destroy the bodeis of Christiane men vithout mercie, ve vil nocht vse sa exorbitant and horribil crueltie, ve craue vith plesandnes and tranquilitie, that quhilk ye suld do villinglie: Thay say that this is the maner and fassone of your sacrifices thay say this is the discipline of your couenant, that the Bischopis makis sacrifice in veschelis of gold, that the halie and consecrat blude is offerit in

coupis of siluer, and that in the euening or nichtlie seruice the torchis ar set in chandeleris of gold. Reid gif ye pleis Ruffinus, and thair ye vill find hou Constantinus Magnus did erect sa monie notabill templis and adorne thame vith all kind of rich and pretious ornamentis, ye vill find hou that the halie voman Helena his mother did decore the Altaris vith maist riche touallis and pretious stanes, and chalices of gold and siluer. Reid S. Chrysostome, and thair ye vil find also hou that the altaris vas vont to be ornit vith veluot, and silkis and vith touallis of clayth of gold, and vith chandelaris of gold. And Optatus Mileuitanus vritand aganis the heretik Parmenianus, the kirk sayis he, hes monie ornamentis of gold and siluer: and obiectis to the Donatistis, that thay had committed ane maist horribill cryme that thay had brokin the chalices quhilk did contene in thame the blude of Christ and dissoluit thame in peces, sua that the gentiles did by thame to mak veschellis in the quhilk thay micht offer sacrifice to thair Idolis, ô, sayis he, ane cryme quhilk vas neuer hard befoir, to tak from God, and to giff to ane Idole.

And S. Augustine vrittis that ve haue monie veschellis, and instrumentis quhilk ve vse in the administratione of the sacramentis, the quhilkis ar consecrat and halie, becaus of the halie ministerie to the quhilk thay serue: And S. Ambrose vrittis that in sum caices ve may breke and sell euin the halie veschellis quhilkis ar consecrat and hallouit: The kirk hes gold sayis he, nocht to keip it, bot for the necessitie of the pure. (*Tunc enim vas Dominici sanguinis nosco, cum in vtroque video redemptionem vt calix ab hoste redimat, quem sanguis ab hoste redemit*) that is, than I acknauledge the veschell that contenis the blud of the Lord, quhen in thame bayth I behald the pryce of redemptione, that the chalice may redeme him from the ennimie, quhom the blude hes redemit from the ennimie. And Athanasius vryttand of the persecution of the Arrianis, vitnessis that the Arrianis had tane auay all the vestimentis, and vther ornamentis of the kirk; and that thair persecutione and violence vas sua greit that thay prophaned the halie veschelis and Chalicis be the polluted handis of the gentiles. And Gregorius Nazianzenus being accused be the

Arrianis, Schau me, sayis he, quhais blude I haue mixed vith the blude of Christ? mening of the Arrianis quha in the tyme of the sacrifice vas the caus of sa monie murtheris in the kirk, and of the spilling of Christis blude out of the Chalices, in the quhilk it vas offerit sua that the blude of thame quha var slayne vas mixed vith the blude of Christ be thair persecutione, Schau me, sayis he, quhair I haue exposed the Chalices quhilk ar depute to the sacrifices, quhilk, it is nocht lesum to the pepill to tuiche, to be tuiched and contaminat be the handis of the infidelis, as ye haue done? Ye quha callis your selfis Protestantis ye se quhais fut-stoppis ye follou in breiking of the Chalices, and spulyeing of the kirkis. And vnles ye cum to repentance, ye may be assured of na vther reuard nor the Arrianis, and infidelis hes gottin befoir, quhilk is the inquenshibill fyre of hell. And in this varld ye vill nocht eschaip the vraith and iust iudgement of God mair nor vtheris quhais futstoppis ye follou. Victor Vticensis descryuand the persecutione of the Vandalis vrittis that Ginsericus king of the Vandalis did send ane callit Proclus to spulyie the kirkis, quha obeying his masteris commandiment tuke the coueringis of the altaris, and maid vnto him self of thame sarkis and hoise: bot a lytill eftir he did eate out his auin toung, and de be ane maist filthie and horribil death. Theodoretus vrittis in lyk maner of ane callit Phymelicus ane danser quha had bocht ane halie vestiment of gold and silk, the quhilk Constantinus had geuin to the kirk of Hierusalem, and did put this vestiment vpone him and danse in it, quha did fall incontinent to the erd and de maist miserabillie be the iust iudgement and punitione of God: quhairof I counsal you to tak exemple in tyme. And sen the Ieuis in the auld testament be the command of God, had sua coistlie and riche apparellis in the tempill of Hierusalem quhilk vas bot ane schaddou and vmbre, hou can ye eschaip to be iniureous vnto Christ, sen ye vill that the kirkis quhilk ar dedicat to his honore be alluterlie destitute of all precious and riche apparell, and that your auin priuat housis be mair magnifict nor the house quhilk is dedicat to the honoring and vorshipping of God.

Ve haue nocht learned the maner of the apparelling of our kirkis of the infidell Gentiles as ye say, bot rather the infidelis hes lerned that from the pepill of God, as Numa Pompilius did learne ane greit pairt of tha thingis quhilk he ordinit in the Citie of Rome for the vorshipping of the Idolis out of the bukis of Moyses. Ye, of the lau of nature it self, all nationis hes vniuersalie learned that the tempillis quhilk ar dedicat to the vorschipping of God, aucht to be decored vith greit magnificence, and exteriour apparell, nocht that God hes mister of onie sic thing, bot for declaratione and testificatione of our deuitie and subiectione vnto him, and als to excitate, and valkin our dull nature be sik exteriore thingis as ar subiect to our eis to deuotione and pietie, and euin as the kirk militant is ane certane image and liknes of the kirk triumphant, sua according to our vaiknes and imbecillitie, be the exteriore ornamentis of gold, precious stanes, and vther thingis, quhilkis ar in our kirkis ve do declair the greit affluence and aboundance of all Ioy and consolatione quhilkis ar amang the halie sanctis, and angellis of heuin, quha triumphis in glorie, sua ye appeir to me mair rude and barbare, nor ar the gentiles thame selfis, considering ye vill that thair be na difference betuix your kirkis, and als monie noult faldis, as experience it self dois teache. Nou that this decoring and apparelling of kirkis, hes euer bene accustumed be all Christiane pepill, it is maist cleir and manifest to all thame quha pleisis to reid the ancient vrittaris, as Ruffinus quha vrittis as said is that Constantinus Magnus, hauing obtened victorie ouer the tyrane Macentius did imploy him self to buyld maist sumptuous and magnifict kirkis exornand thame vith all kynd of apparell, as also his mother Helena quha gaue sindrie veschellis of gold decored maist richelie vith pretious stanis. Reid Theodoret, and ye vill find hou richelie the tempillis in that aige vas accustomed to be apparelled. The sam is testifeit be S. Hierom vrittand to Heliodorus, be Paulinus, be S. Chrysostom, be Optatus, be Ambrose, be Gregorius Nissenus, be Athanasius, be Gregorius Nazianzenus, be Prudentius, and all vther ancient vrittaris. And, as is manifest of thir said authoris, ye in spulye-

ing, and taiking auay the ornamentis of the kirk, folou the futstoppis of Iulianus the Apostat, of the Arrianis, and of the Donatistis, quha did tak auay the veschellis of gold, and vther precious ornamentis of the kirkis euin as ye do, albeit ye surpas thame sumparte in sic impietie, hauand maid gretar prophanatione of all sic thingis nor euer thay did, as is cleir to all thame quha plesis to compair thair vorkis vith youris. I desyre that ye schau me of onie ancient historie, that in onie aige the Christian men hes had sik kirkis as ye haue nou in the realme of Scotland, that is, the bair vallis destitute of all kynd of ornament, vithout dure, vindo or ruffe. I am assurit ye vill neuer be abill to schau onie sic thing: hou can ye thane profes your selfis treu vorshipparis of God, quha vses sua manifest contempt of thaj places quhilk ar cheiflie dedicat to his honore and vorshipping.

Of the Paipis Authoritie.

BALCANQUAL. *Quhat authoritie grantis thou vnto the Paip.* fol. 80 *v.*

B. Gif onie controuersie of religione sal aryse betuix Christian men being of learning and estimatione, being abil to mak ane greit diuisione, vnles the Concil of the general kirk be conuocat, the biscop of Rome, quha is Paip, hes pouar and authoritie to assembil his Concile of the quhilk he is President as Vicar of our saluiour Christ upon the earthe, and vithout quhais confirmatione the same hes na effect.

DENE DURIE. *Thou knauis nocht quhat our maister Christ* fol. 84 *r.* *vnderstude be the roke in that place, for it is the faith and confessione of Petir, sua that al faythful Brethrene, confessand Christ to be the sone of the leuing God, is equal to Petir be verteu of this testimonie, and grounde of the kirk na les nor he.*

B. I vat nocht in quhat scripture ye haif fund that the rok is

callit the confessione of the fayth of S. Petir: And suppois it var callit sua, it seruis nocht sua mekil to your purpose as ye beleue, becaus the confessione of the fayth of S. Petir aucht nocht to be separat from Petir, bot that the kirk suld be groundit on Petir as ane faythful membir of Christ, vith quhais fayth the rest of the membiris[1] suld aggrie: Nou schir, that al Christianes ar nocht equal to S. Petir be verteu of this testimonie, of the vordis immediatlie followinq it is maist manifest. Becaus our maist halie saluiour sayis vnto him (to the I sal gif the keyis of the kingdome of heuin) quhilk ye vil nocht grant to appertene to euerie man indifferentlie: And gif al Christianis in safar as thay confes Christ to be the sone of the leuing God, be the ground of the kirk: than vald I demand of you, quhairin dois consist the rest of the buylding?

D. D. Thou art ane obstinat, stifnekkit Papist, and it var almous to hang the fals theif knaif.

B. Schir, gif al papistis merites to be hangit ye vald haue bene hanged lang syne, and your Coule vpon your head.

Bal. *Quhy geuis thou nocht credite to Gregore ane Bischop of Rome, quha refused the name of ane vniuersal Bischop, saying, gif onie man vald be callit ane vniuersal Bischop, he is the foirrunnar of the Antich.*

B. I meruel that ye ar nocht eschamit to cite S. Gregore, sen in his hail Epistles he shauis maist cleirlie hou he dois succeid to S. Petir, and his Authoritie, aboue al vther Bischopis; as amang the rest, reid the epistle to Augustine quha vas send to Ingland for conuersione of the cuntrey, in the quhilk he geuis dispensatione to contract mariage in certane degreis forbiddin be the kirk; and in ane epistle vryttin to Scotland concerning the obseruation of Pasche day, amangis vther thingis, he sayis, he meruellis hou that Scotland being bot ane nuke of the varld dar usurp to celebrat pasche day at ane vther tyme nor the vniuersal kirk dois? Reid his Epistlis to the Bischopis bayth of the Orient and Occident, and I am assurit that ye vil be confundit of your impudencie. . . .

[1] membirris.

Of the Continual Successione of the Paipis.

B[rand]. *It behouit the nocht onlie to haue schauin the continual successione of ane Paip vnto another, bot also that ane succeidit to another in lyk puritie of doctrine, and halines of lyf vith his predicessore, quhil as be the contrare thay haue al bene vickit men, sum magicianis, sum adulteraris and polluted vith al kynd of vyces.* fol. 100 *r.*

B. As to the puritie of doctrine it is manifest to al thame quha ar not altogidder ignorant of the Ecclesiastical historeis that, the continuance thairof hes bene conioynit vith the continual succession of Paipis lauchfullie ordinit and promouit be verteu of Christis promeis to S. Petir, and his successoris in name of the hail kirk: Farder the successione of lauchful pastoris, according to the custume and vse of the Romane Kirk, and vther ancient kirkis, hes necessarlie conioynit vith it the succession of doctrine in lyk maner, becaus that this vas ane ancient custume maist diligentlie obseruit, that the names of thame onlie quha had constantlie to the end remanit in the profession of the fayth, had thair names keipit in the commone tabillis of the kirk (quhilk be the Greikis var callit δίπτυχα) bot as the experience teachis vs, al the names of the bischopis of Rome hes bene inrollit in the said commone tabillis of the kirk of Rome, quhairof it is necessarlie gatherit, that thay haue al professit ane doctrine, and that quha euer hes bene chosin in that kirk, hes approuit the doctrine and religione of his predicessore: vtheruyse he vald nocht haue consentit that the name of his predicessore suld haue bene inrollit in the said maner, nor yit vald haue acknauledgit him self as successor to him, quha had maid professione of fals doctrine. As be exempil Maister Iohne Douglas[1] vald nocht say that he succeidit to the bischop of Sanctandrois, quhilk vas befoir him, nor vald

[1] Appointed to the see of St. Andrews by James VI., Jan. 1571, and consecrated Feb. 10, iv. 832. He was the first who held a Protestant bishopric in Scotland.

nocht acknauledge him as ane lauchful bischop: nor yit Maister Iames Boyd vil say that he succeidis to the bischop of Glasgou; nor Maister Dauid Cunynghame to the Bischop of Abirdene, bot thay vil say that euerie ane of thame is the first lauchful bischop that euer sat in tha seattis; quhairbie ye may persaue maist cleirlie that the successione of personis can nocht be keipit in sik maner, as it hes bene keipit in the Roman kirk vithout successione in doctrine. . . . And nou I desyre the maist learned of you to schau me this in particular gif ye can, and considering I haue proposed to you al the bischopis of Rome, to name me ane of thame quha euer maid defectione from his predicessoris, or that euer inuentit ane particular head of religione, and gif ye can nocht, for my pairt I vil esteme you to be maist impudent learis and impostoris. And to mak your pane schortar, becaus ye vse to plenyie that the cair of your childrene and familie, lattis you nocht luke ouer your bukes as ye vald, I vil tak ane pairt of the paine on me. Caluin your Maister in the secund chapter of his fourt buke, confessis, that quhil Augustinis dayis, thair vas na thing changit of the Religione of the Apostlis, euin in the kirk of Rome. Schau me that efter S. Augustinis dayes onie thing hes bene changit, or that Gregorius the threttent quha is nou bischop of Rome, professis onie vther fayth bot that quhilk Innocentius, Zosimus, Bonifacius, Celestinus, quha var bischopis in S. Augustinis dayes, professed? I am assurit ye vil bleir out al your eis, or euer ye can be abil to schau onie sik thing; cheiflie sen the Catholikes in France hes offerit you be vryttin bukes, to stand at the religione quhilk vniuersalie vas professed throuche the hail varld in Augustinis dayes, and ye durst neuer yit accept the offer, sua that ye condemn your maister Caliune, and geuis ane sufficient proue, that the doctrine quhilk is professed nou in the kirk of Rome, is that sam self quhilk vas professed in Augustinis dayes, and vas euer professed befoir him. As to the maneris of the Paipis, sence the first xxxij almaist vithout exception vas maist cruellie martyrit for confessione of the name of Christ, by exceiding gret number of thame quha succeidit eftir, maist godlie and learnit men resistand

fol. 101 v.

al heresie and vicious leuing: suppois sum of the number as particular membirris of the kirk, hes bene vicious, yit it folouis nocht that thair authoritie vas ather vnlauchful, or inlaikit deu execution: vtheruyse I vald demand of you, quhidder ye think that the minister Kelloche[1] eftir he had murdreist his vyf, tint his authoritie or nocht? or that the bairnis quhilk he baptized, suld be baptized agane? Quhair as ye allege that sindrie vas Magicianis and adulteraris, quhilk ye aucht nocht to beleue, becaus it is nocht expreslie vyrttin in the Byble, albeit I vald grant it treu, I ansuer to you vith S. Augustine in his 165 epistle, that albeit in the seat of Rome, thair hes bene sum euil men, yit that dois nocht preiudice to the veritie, considering God commandis vs, to do according to that quhilk the pastoris teachis vs, and nocht as thay do thame seluis. Bot I meruel that ye suld nocht be eschamit to obiect sic crymes vnto vs, ye your seluis in sa feu yeiris being contaminat vith siclyk, ye and mair horribil crymes, quhilk is nocht to offend the reidaris earis, I vil pretermit vith silence: As for the practeis of magict I micht obiect vnto you Willox,[2] quhais sone raised the deuil, your doctor, in Arthuris Seate, quhair ye maid your first preachingis, and Iohne Kmnox your first Apostil, quha caused ane young voman in my lord Ochiltreis place, fal almaist dead, becaus scho sau his maister

[1] "A.D. 1570, Oct. 4. Mr. Johnne Kello, minister of Spot.

"Committer of the murthour of vmq^le^ Margret Thomesoune his spous; committit be him within his awin lugeing in the toun of Spot for the tyme, be strangling of hir with ane towale vpoun the xxiiij day of September last bypast befoire noyne.

"Sentence. For the quhilk he wes adiugeit be dome pronunceit, to be hangit to the deid, and thaireftir his body to be cassin in ane fyre and brint in assis," etc. Pitcairn's *Criminal Trials*, vol. i., pt. ii. p. 14.

His "Confession" was printed at Edinb. "be Robert Lekpriwick," 1570. It is said that his deep contrition, confession, and execution made a great stir at the time.

[2] John Willock, formerly a Franciscan or Dominican friar, in Ayr, became a Protestant, and in 1541 went to London, where he acted as chaplain to the Duke of Suffolk. He returned to Scotland in 1558, and, according to Knox, it was through the influence of his preaching at Dundee and Edinburgh that the brethren began to "deliberate on some public reformation." He was again very active as a preacher in Edinburgh during the occupation of the city by the lords of the congregation in the summer of 1559.

Sathan in ane blak mannis liknese vith him, throuche ane bore of the dure; quha vas also ane manifest adulterare, bringand furth of Ingland bayth the mother and the dochter, quhom he persuadit, that it vas lesum to leue hir housband, and adhere vnto him, making ane fleshe of him self, the mother, and the dochter; as gif he vald conioyne in ane religione, the auld synagoge of the Ieuis, vith the neu fundat kirk of the Gentiles. I leue Paul Mephuen that Palliard Apostle,[1] quha vas conuoyit throuche the cuntrey on horsbak (in ane viddie) veil armit vith pistolattis, to slay the pure folkis hennis, to mak gud cheir on frydayes. As for the practeise of bougrie and sodomitical syn, I remit you to the verse of your Paraclet Theodore de Beze, quhilk he makis preferring the young man Audebertus, to Candida another mannis vyf, hauing gretar plesure in satisfeing the inquensibil fyre of his concupiscence vith ane man aganis nature, nor vith ane voman: for testimonie heirof I produce not ane vthir mannis speiking quha vas of the number of his aduersaris, bot his auin verse out of the buk of epigrammes quhilk he him self maid.[2]

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fol. 104 *r.* Siclyk Caluin vas markit vith the flour delise vpone his schuldir for the horribill syn of Sodomie. And this is the halines of your kirk, quhairin ye gloir, reprouing euer the auld Romane kirk (in the quhilk sa monie halie men and Martyris hes florished) of sik crymes quhilk ye can nocht be abill to proue: and albeit your accusatione var treu, it seruis na thing to your purpose.

[1] See note, *supra*, p. 35.

[2] It is impossible to reprint here Burne's grossly indecent translation of this poem. It has not even the merit of being in good Scots. M'Crie remarks, "In a pretended translation into Scots of a poem written by Beza in his youth . . . Burne has unblushingly inserted some scandalous and disgraceful lines for which he had not the slightest warrant from the original." ("Life of Knox," ed. 1855, vol. i. p. 392.) This curious piece of obscenity has, however, gained for the book an expensive notoriety. A copy of the "Disputation" was sold at the Rev. Fuller Russell's sale on 20th June 1885 for £25.

Of the Estait of Bischoppis.

Protestant. *Gif the Authoritie of bischopis var groundit on the vord of God, and had bene approuit in the primitiue kirk, the bischopis quha ar this day in Scotland and namelie the bischoppis of Sanctandrois, Glasgou, and Abirdene vald mentene thair Authoritie, and correct the insolence of our ministeris, misknauand thair deuitie touard thame as Magistratis, and becaus thay do it nocht, it appeiris that the bischoppis hes na lauchful authoritie.* fol. 106 *v.*

B. Albeit the Authoritie of Bischopis (hauing iurisdictione ouer inferiore Pastoris, quha hes na lauchful calling, bot be bischoppis) be sufficientlie prouin be the vord of God, as testifeis S. Paul. [Tak tent to your selfis, and the hail flok ouer the quhilk the halie Ghaist hes apoyntit you Bischopis to gouerne the kirk of God, quhilk he hes conquesed vith his blude.] And in the 5 chap. to Timothie spekand of ane Bischopis iurisdictione, Admit nocht ane accusation aganis ane preist, except vndir tua, or thre vitnes. And of thair pouar to cal pastoris: Lay nocht thy handis haistelie vpon onie man, and haue na communicatione vith vther mennis synnis. And to Titus: For this caus haue I left the in Creta, that thou may mend tha thingis quhilk hes mister of correctione, and appoynt preistis in euerie toun as I haue ordanit you to do. Yit the Bischopis of Scotland as ye cal thame, becaus thay loue rather varldlie commoditie, and libertie of the fleshe to marie, than the gloir of God in keiping the constitutionis of the halie kirk, be quhais ministerial head thay aucht to haue thair calling, it is na meruel that God of his iust iudgement sufferis thair idiot inferioris callit Ministeris, to be maisteris ouer thame vithout defence of thair dignitie, be ressone it is bot vsurpit; sua that sence thay are al enterit in the scheipfauld of Christ nocht be the dur, bot be the

Act 20.

1 Ad Tim. 5.

Tit. 1.

midsyd of the house, it is nou cummit to pas that the ane
1 Ad Tim. 5. laboure for the schameful exterminion of the vther. For euin as the Ministeris ar na lauchful pastoris, and hes neuer ressauit the imposition of handis of Bischopis quhairof S. Paul makis mentione, sua the intrudit Bischopis, as thay ar na bischopis bot fals hypocritis, hes na lauchful authoritie aboue the ministeris, and the Ministeris mekil les aboue thame.

Pr. *Vald thou than say that the bischopis, gif thay var lauchfullie callit, suld convocat the ministeris to al assembleis be thair authoritie, aud be cheif præsidentis thairin, being lykuyse ordinar iudges in deciding al controuerseis in religione?*

B. Ye verelie: and vald thairfoir haue resolutione of one dout. Gif God sal raise vp in Scotland ane man desyrand disputatione vith onie minister concerning ane or ma heiddis of religione, quha is abil to cite the testimoneis of the scripture, and sentences of the doctoris to confirme his part of the controuersie; than I demand gif thair be vithin the realme of Scotland onie Iudge, quha heiring the ressonis of bayth the pairteis, may say to the ane, thou art richt; to the vther, thou defendis ane erroneus opinione; thairfoir ather of you man stand at this decreit, and definitione of the treuth; and incaice of disobedience be authoritie of the halie Ghaist, granted vnto me, quhairbie I am constitut iudge in this controuersie, I denunce the disobeyar ane hæretike.

fol. 108 *r.* *Heir Smeton tuik on him the disputatione in Paislay, in audience of the maist honorabil the Maister of Ross, the lairdis of Caldual, Blakhal, Ihonestone, Quhytfurd, and sindrie vtheris.*

Of the Iudge to mak de-
cision of onie controuerseis of religion, quhilk may aryse in the kirk of Scotland, and of the iugement of the vord vrytin.

Smeton. *Thair is ane Iudge vithin this realme, to vit the vrittin vord and buke of God.* fol. 108 *r.*

B. I say it is maist fals that the vryttin vord can be Iudge of al controuerseis, becaus ane iudge man bayth heir and speke, bot the vryttin vord is bayth deaf and dume, sua that it may nather heir the parteis, nor pronunce the sentence, quhilk tua thingis apertenis necessarlie to the office of ane lauchful iudge. By that, the office of ane iuge is that nocht onlie he pronunce the sentence, bot put it also to executione, that is, that he puneis according to the lauis thame quha he[1] condemnit of onie cryme, as be death, banisment, or sik punitione, bot the vryttin vord hes nocht sik pouar or strenth, as is maist cleir. Thairfoir of necessitie ather hæretikis man be vnpunised according to the lauis that ar maid aganis thame, or ellis thair man be sum vthir iudge, by the vryttin vord. . . . And I meruel that ye, quha estemis your self to be learned, consider nocht, that the Lauterianis, Zuinglianis, Calvinistis, and Anabaptistis admittis the vryttin vord as onlie iudge, and yit ye can nocht aggrie amang your selfis, euerie ane of you aledging the vryttin vord for his pairt, persuading him self that the vryttin vord aggreis vith that opinione, quhilk he hes alreddie forgit befoir in his auin brayn, euin as gif tua men quha var in controuersie about onie mater, vald pas to the greit bellis of the kirk, and decerne that to be treu quhilk the bel sould sounde to thair earis, euerie ane of thame being addictit to his auin opinione, vald say, that the bel did sound according to his

[1] be.

imagination; and sua vald be na mair resolut be the iudgement of the bellis, nor thay var befoir. Euin sua do ye vith the scripturis: as for exempil, the Lauterian vil say maist constantlie, that the scripture iudges for his pairt, that the treu bodie of Christ is in the sacrament ioynit vith the breid and vyne; the Zuingliane vil constantlie afferme, that thair is na thing in the sacrament bot breid, and vyn, quhilk ar signes of the bodie and blude of Iesus Christ; the Cauuinist maist bauld of al vil afferme, that the vord of God is for him, that the bodie of Christ is treulie in the lordis suppar, and that ve be certane pilleis, or ingeynis ar liftit vp to heauin be ane incomprehensibil maner. Quhat vald ye nou that ane pure man, quha can nather reid nor vryt, and suppoise he could, hes nocht sufficient literatur to vndirstand the scripture sould do in this caice? I dout nocht bot gif ye be nocht aluterlie obstinat, ye may persaue that he vald be in ane veray greit perplexitie; and that he hes na sure moyen quhairbie he may resolue him self, and consequentlie gif thair be na vthir iudge by the vryttin vord that Christ hes nocht sufficientlie prouydit for his kirk, nocht leuing in it ane esie and infallibil reul, quhairbie euerie ane quha plesis may discerne the treu religione from the fals, as euerie man in the day of iudgement man gif compt in particular of his auin religione and fayth. Than my argument is this, that ve aucht to haue ane iudge, quha sould pronunce the sentence in sik maner, that he may put end to al controuerseis, and quhais sentence euerilk ane of the flok of Christ, hou simple that euer thay be, may cleirlie vndirstand: bot the vryttin vord hes neuer yit put end to onie controuersie, euerie hæretik allegeand it for him self, as said is, nor yit pronunced the sentence sa cleirlie that it micht haue bene persauit be euerie ane. Thairfoir by the vryttin vord, necessarlie thair man be sum vther iudge, as in al commoneveil by the lauis that ar vryttin, thair is sum iudgis apoynted, quha sould haue pouar to interprete the lauis, and in al controuerseis of thame, pronunce thair sentence, and declair the treu mening thairof. Vtheruyse na controuersie could euerbe endit; as in the realm of Scotland gif thair var na Iudge apoynted for ciuil actionis,

and it var permittit to euerie man of lau to interpret the lauis and ordinances of the cuntrey according to his auin phantasie, thair vald neuer ane process be endit befoir the day of iudgement. And yit ye vil be sua ingrate to Christ, as to think that he had les prouidence of his kirk and saluatione of saulis, for the quhilk he sched his maist precious bluid, nocht prouyding ane sufficient iudge, for the controuerseis that micht vpryse, nor ane secular king or prince hes of the Ciuile administratione of his commoneueil. And for conclusione, ye can nocht deny, bot the vryttin vord it self, may be callit in dout be heretikis; as the Marcionitis, and Manichæanis denyit the hail auld testament, vtheris the tua hinmaist epistlis of S. Iohne, vtheris the Apocalypse, and vtheris, vther pairtis of the scripture. Nou I demand of you, quha sal be iudge in this controuersie? For the vryttin vord can nocht be iudge, as ye persaue your self: than necessarlie ye man acknauledge sum vther iudge: And to enter in particular, Lauter denyis the epistle of S. Iames, quhat argument haue ye, and al the ministeris of Scotland, to conuict him? For be the vryttin vord ye vil neuer proue that sanct Iames vrait ane epistle. Castalio denyis the buik quhilk is callit [Cantica canticorum] saying that it is ane buke contenand ballatis of luf. Gif onie in Scotland defendit this opinione, ye vald neuer get tham conuict be the vryttin vord? yea your paraclet Theodore Beze, sayis that the Historie of the adulteres in the aucht chaptore of S. Iohne vas eikit to the text, and in the Euangel of S. Luc, thir vordis [quhilk salbe sched for you] is eikit to the text, quhais sentence gif ye follou nocht, quhou vil ye get him condemnit be the vryttin vord? I mycht schau hou Caluin your maister hes eikit and paired fra monie places of the scripture, and yit be the vryttin vord it is hard to conuict him of sik eiking and pairing. Sua I vil gather my argument in feu vordis: The iudge quhilk is appoynted be Christ to his kirk, may iudge of quhatsumeuer controuersie dois occurr, and condem for hæretikis, quhasoeuer aucht to be condemnit, bot this can nocht be done be the vryttin vord, as is prouin; thairfoir the vryttin vord is nocht the iudge quhilk Christ hes left to his kirk.

Sm. *I persaue of thy ansuer, thou vald refer this Authoritie of decision to the general Concilis, ouer quhom the Paip is præsident as Christis vicar, as the Papistis sayis. Yit the varld is nocht in sik ignorance nou as befoir; for the langagis and diuerse toungis, the philosophie, and al sciencis, ar accuratlie teached, quhairfor thair is na doubt bot ane man natural veil instructed in philosophie, hauing knauledge of the langages, quha hes studeit lang to the text of the scripturis, and red the vorkis of the doctoris, is abil to expone onie passage of scripture contening onie quæstione or heid of Doctrine necessar for our saluatione.*

B. Than supponand your self to be sik ane man: gif ane vthir man instructed in the sam schuillis, quhair ye learned, als perfyt in al thay thingis as ye are, vald cum in Scotland, and sustene disputatione aganis you, mentening ane sentence contrare to youris, concerning onie cheif head of religione, according to your reul, he vilbe als abil to interpret the scripture as ye, and al men suld gif als greit credite to him as to you; and sua his sentence being repugnant to youris, it is necessar that tua contrare and repugnant sentencis in interpretation of Goddis vord be imbraced togidder. Thiš is your neu Theologie, quhilk ye haue brocht in, in the kirk of Scotland. To pas forduart, gif ane priuat man, being indeuit vith tha thingis quhilk ye prescryue, may vith assurance, vithout onie error or deception interpret Goddis vord; quhy deny ye that sam self pouar to the vniuersal Conciles, in the quhilkis thair is sindrie at al tymes, quha ar adornit vith sic giftis? or schau me gif ye can, that euer onie hæresie hes bene finalie extuinguished, bot ather be the authoritie of the Bischop of Rome, or be the general Concilis, gathered and assembled be him? I remember that S. Augustine vryttis, hou that Pelagius the hæretike vas condemnit in the Concile of Palæstina be sindrie bischopis, bot at the last quhen he vas condemnit be Innocentius, bischop of Rome he sayis that na farder iudgement aucht to be abiddin: hou var the Arrianis condemnit, bot be the general Concile of Nice? hou vas Macedonius condemnit bot be the general Concile of Constantinopil? hou vas the Nestorianis condemnit bot be the general Concile of Ephesus? hou vas the

Eutychianis condemnit, bot be the Concile of Chalchedon? and siclyk of all vther hæretikis. Vil ye be sua bald as to say that all thir halie fatheris, quha var assembled in the foirsaid Concilis for the extirpatione of erroris var blindit? ye man appardone me gif I say that ye ar rather blindit than thay. Ye, I am assurit, quhatsumeuer opinione ye haue of your self, that ye ar bayth ignorant and blind, as I haif pairtlie schauin befoir, and vil nou schau at mair lenth. Ye say that ane man instructed in Hebreu, Greik, Latene, and philosophie, quha hes red the ancient vrittaris, may surelie interpreit the scripture: I deny it maist planelie to you, and ye and al your ministeris vil neuer be abil to proue it, or to schau me in Goddis vord, that onie sik thing is promised to euerie particular man quha is indeuit vith sic giftis, and thairfoir all that quhilk ye grounde vpone this vaik fundament, man fall altogidder. Sabellius, Arrius, Macedonius, Nestorius, and vtheris var maist learned men, and had red the scriptures veray diligentlie, and yit becaus thay gaue our greit place to thair auin curiositie, thay did fall in heresie, and var Heresiarchis. Yea generalie almaist al thay quha hes been the beginnaris of hæresie var verie learned men and of gret spirit; vtheruyse thay could nocht haue defendit thair fals opinionis, nor inducit vtheris to follou thame. Bot thir hæretikis according to your saying, did maist surlie interpret Goddis vord, being indeuit vith all tha thingis quhilk ye esteme necessare for the interpretatione of the scripture. Nou quhat vil ye do vith ane man that hes nather Greik nor Hebreu, as sindrie of your faythful brethrene? quhat reull sall thay haue for thair assurance? or quhou dar thay enter in the office of the ministrie? or quhat assurance can thair flok haue to follou thame? sen thay haue nather Hebreu, Greik, nor Latene, and neuer red the ancient vryttaris, neuer studeit ane vord of Philosophie, bot neu cummit fra keiping of the scheip or the geise, as did Brebbenner[1] and Paul Mephuen. Ansuer vnto me, quhat assurance can sic ministeris have or thair flok quhilk follouis thame, sen thay are destitute of al thay thingis,

[1] Perhaps Andrew Brabnie or Braboner, minister of Farnua in 1569. He died before Nov. 1575.

quhilk ye præscryue as necessar for the interpretation of Goddis vord? and to mak ane end to my hail discourse, suppois thay thingis quhilk ye prescryue, help mekil for the interpretatione of the scripture, yit as I haue schauin, thay can nocht gif assurance to onie man that albeit he be indeuit vith thame he may nocht err. . . . For ye can not deny bot befoir Iohne Caluin and Martin Lauter[1] thair hes bene ane infinit number of doctoris in the kirk quha hes had the vndirstanding of the toungis, studeit perfytlie in philosophie, studeit the scriptures verie diligentlie, and red vther ancient vryttaris quhilk preceidit thame, and yit thay say that neuer ane of thir vndirstude the scriptures, bot that thay var al dissauit. Reid your Maister Caluine in his buke de reformanda ecclesia: (The ancient vryttaris, sayis he as Irene. Tertul. Arnob. August. and vheris, sua fulishlie be the breid hes interpret the bodie of Christ, that ressone and the treuth compellis vs to disagrie from thame): Is thair any in Scotland that dar say he is better versit in the Hebreu, Greik, and Latine tungis, nor vas S. Hierom? or red the scripturis mair diligentlie? he hauing turnit thame out of Hebreu in Latine, and sum partis out of Greik in Latine? or red mair perfytlie the ancient vryttaris quhilk had bene befoir him? of quhom S. August. geuis ane testimonie vryttand aganis Iuliane the Pelagiane, that almaist thair vas na Ecclesiastical vrytar nather Greik, nor Latine quhilk he had nocht red. As to the studeis of Philosophie, and vther humane sciencis hou veil he hes bene versit in thame, it is cleir to al men, quha reidis his vorkis; and yit ye your selfis, sayis that he vas alluterlie dissauit in the interpretation of the scripture, and reiectis it alluterlie: ye, your Paraclet Beze, vrittand vpone the actis of the Apostlis, pronuncis this sentence vith ane greit solennitie and aith saying, I tak God to vitnes and his Angellis, that the bauldnes of Hierom in thrauing the scripturis is intolerabil, as in tha thingis quhilk he vrait aganis Iouinianus, and Vigilantius. Sau ye may pursaue

[1] "Lauter," another of Burne's peculiar spellings, is explained further on; and in the chapter on Antichrist the letters of the name will be found convenient for making up the number of the Beast.

that ye condem your self, gif the reul of the interpretatione of scripture, quhilk ye haue geuin be sure; and gif it be nocht sure ye condem your self in lyk maner. Sik is the nature of falset that it aggreis nocht vith the self. Nou gif tua Ministeris, quha var learnit according to that reul quhilk ye prescryue, be in controuersie, as for exempil Maister Patrik Constant[1] and ye ar in quæstione, quhidder gif the estait of bischopis suld be in the kirk or nocht? euerilk ane of you, citing the scripture for his pairt, quha salbe iudge betuix you? For as to the vryttin Iudge, euerilk ane of you sayis, he hes him for his pairt.

Sm. *Ane of the tua quhilk disagreis vilbe vorthie of condemnatione, and efter ressoning, he vilbe conuict of errore.*

B. Bot I pray you, vil he consent to condemnatione of his auin errore, vnles he be mouit be the Authoritie of ane Iudge, by the vryttin vord, or the ressonis of his aduersare?

S. *I vil esilie grant, that gif onie Minister sal ressone vith you, or ane aganis ane vther, the rest of the brethrene be moniest voittis, may interpreit the buk for bayth the pairties.*

B. Ye appeir to foryet that quhilk ye said a lytil befoir, that the varld is nocht sua blindit as to follou the decreis of general Concilis, and nou ye vald constrain men to follou the decreis of thre or four of your vain Ministeris, and that thair voittis sould be acceptit[2] as ane certane reul for the definitione of the veritie. By that ye condem ane vther thing also quhilk ye affirmit befoir, that is, that ane Minister being indeuit vith sik qualiteis as ye prescryuit may esilie vithout all errour vndirstand the scripture, quhilk gif it be treu, sic ane Minister can neuer iustlie be con-

[1] Patrick Constant, better known by his adopted name of Adamson, was presented by Morton to the archbishopric of St. Andrews on the death of Douglas in 1576. He refused to submit his election to the trial of the Assembly, or to allow them to regulate his episcopal duties and privileges. He was accordingly for the rest of his life in continual conflict with his presbyterian brethren, who in vain appointed commissions "to charge Mr Patrik Adamsone to remove the corruptoun of the estat of bishops in his person." In July 1579 he was summoned to answer for having voted in Parliament and for the exercise of several acts of episcopal jurisdiction. Calderwood, ii. 371, 378, 444.

[2] accetit.

demnit, he hauand the veritie for him: and yit it behouis that the ane part be condemnit. Bot gif Maister Patrik Constant, suppois he var condemnit be the gretast part of the voittis of your ministeris, vald nocht obey alledging euer for him the vryttin vord, quhat than vald ye do, quha vill haue na vther Iudge of controuersie by the vryttin vord? and quhat gif he haue als monie bischopis, and[1] bischop ministeris for him, as ye haue ministeris inuyaris of the dignitie of bischopis, for you? thair is na ressone quhy he sould follou rather the voittis of your ministeris, nor ye the voittis of his bischopis, and sua gif ye iustlie condem him, he als iustlie condemnis you: And as vsis to be said in ane commone prouerb, Ane deuil dois ding another: But nocht villing to spend tyme in farder refelling of your vanitie, I vald propone ane quæstione to you, quhidder gif Christ had ane kirk in Scotland quhen Iohne Kmnox vas maid ane preist, quha had pouar to consecrat him, or nocht?

S. *He had ane kirk hauing sic pouar, bot it abusit the same.*

B. I put the caice than, that ye had bene at that tyme, as ye ar nou, ye vald haue said to that kirk; ye haue pouar to consecrat Iohne Kmnox ane preist, bot ye haif abusit the same, hou vald ye haue prouin your alledgeance?

S. *Be the expres vryttin vord.*

B. Onie of thame vald haue ansuerit, that ye peruertit the text, as vther lyke hæretikis had done befoir, the controuersie than rysing betuix you and onie of thame, vas thair nocht brethrene quha at that tyme be moniest voittis, micht haue reconcilit you tua in ane sentence, and exponit the vord treulie for you bayth?

Sm. *I dout gif thair vas onie at that tyme, quha could treulie expone the vord of God.*

[1] ad.

Of the Vniversalitie of the Kirk.

S. *Thou may nocht be hard to haue onie reassoning in this cuntrey aganis that Religion, quhilk is confermit be act of parliament.* fol. 124 *v.*

B. I abaid sum vther ansuer of you, at the lest thir gentil men, quha ar heir present, I beleue salbe skarslie satisfeit; bot becaus ye se your self conuict and can gif na ansuer, the veritie being sua cleir for my pairt, ye ar constranit to sklent and mak the act of Parliament ane buclar for your defence aganis al argumentis. Bot to cum to your act of Parliament, Iohne Kmnox, quha vas na pastore bot intrudit him selff in the scheipfauld of Christ, about the space of xxi yeiris bygane, schuke louse all the actis of Paipis, and Emperoris, of Prælattis and kingis maid be continual success of tyme, the space of ane thousand fyue hundreth and threscoir yeiris, and yit ye for ane act of parliament, maid nocht be ane king bot ane particular fauorar of your sect vsurpand the authoritie be your moyen, vil stay disputation of onie head of religione at this tyme. Quhairfoir I vil fullie resolue you of this doubt be the grace of God. I demandit the Erll of Mortone in Dalkeith, quha vas vpone the Concile, at the making of the act: Quhat vas confirmit thairby, concerning the religione? For ather it behouit to be (said I) the treuth of the Bybil, as it is vrittin in the text, or sum certan expositione thairof, or generallie that quhatsumeuer the ministeris preachis, or var to preache efteruart, sould be ratifeit, as Goddis vord. Gif it vas the treuth of the Bybil, as it is contenit in the text, the act is superfluous, becaus thay quha ar callit Papistis neuer denyit the sam, albeit the act vas maid to bring thame to ane neu religion, quhilk thair foirfatheres miskneu. Giff it vas onie expositione of the sam, it aucht ather to haue bene vryttin or prentit. Bot, thair is nather expositione vryttin, nor prented, except sum friuol negatiues, quhilk ar imbraced nocht onlie be the Ministeris of Scotland, bot be the

Ieuis and Paganis, as that, Christis bodie is nocht vndir the formes of breid and vyne, that thair is noch seuin sacramentis, &c. For the affirmatiuis ioynit heirvith ar al thifteoulie stollin from the Catholik kirk. Quhairfor, said I, it restis that al quhatsumeuer the Ministeris sal speke in the pulpit is ratifeit be that Act of parliament, quhilk is ane vngodlie thing. For gif the general Conciles of the hail kirk hes errit, as thay falslie alledget quhy may nocht onie particular man of thame, preache erroneus doctrine for the treuth? Nor is it nocht aneuche that ane minister, being iustlie reprouit be onie of his brethrene, mak ansuer, and say: Brother quhatsumeuir I teache in the pulpit, is confermit treu be the act of parliament, quhairbie ye aucht to dea, as ane transgressore thairof, becaus ye say that to be fals, quhilk the act of parliament confermes to be treu. My lord Morton ansuerit, that Sanct Augustine vas als vyse ane man as onie of thame, quha var on the Concile at the making of that Act. Quhairfoir, lyke as he vrait bukes of retractation, sua quhen ve find onie act of parliament sayis he, vranguslie maid aganis God, and gude reassone, ve vil annul the sam and estableis the contrare. And thairfoir your actis of parliament euin according to the iudgement of the vittiast of thame that vas the diuysaris thairof, can nocht be ane sure ground quhairon onie man may leane his fayth considering the materis of fayth ar nocht subiect to onie retractatione, as ar the actis of your parliament.

Of the Calling of Kmnox and the false ministeris of Scotland.

fol. 128 *r.* S. *Gif thou require ane ordinar calling be onlaying of handis Iohann Kmnox resauit it from your Roman Kirk.*

B. Than ye man grant your Maister Iohann Kmnox ane heretik and Apostat quha maid defectione thairfra, and thaireftir denyit his vocation. Attour that the pouar of Ordore is not

sufficient to ane man to preache bot he man haue also iurisdictione ouer thame to quhome he preachis. Iohann Knox resauit neuer sic iurisdictione fra the Roman Kirk to preache in the Realme of Scotland, thairfoir suppoise he receauit from it the order of preisthead, yit he had na pouar to preache nor to lauchfullie administrat the sacramentis. Finalie ye ar iniureous to Kmnox, affirming that he has enterit anothir vay nor he confessit himself, for he preachit in the toune of Edinburgh that gif Esaias, Hieremias, and vtheris var prophetis, he vas ane prophet lykuyse and mair nor ane Prophet, sua that being demandit of the reuerend father Maister Niniane Vingyet, nou Abbot of Ratinsburgh, of his authoritie, he ansuerit that he vas extraordinarlie callit euin as vas S. Iohne the Baptist; and this he ansuerit in publik befoir the people. Bot priuatlie he scheu him self to be callit in ane vther maner, that is be gunnis and pistolis; for in ane conuention haldin be him, Villox and vtheris of thair sect, as I vndirstude of ane nobil and honorabil man quha can yit beir vitnes gif I lea or not, Villox proposed as ane maist vechtie mater to considder, be quhat vay thai sould admit thair ministeris; for, said he, gif ve admit thame be the impositione of handis or onie vther ceremonie vsit in ordinar calling, the lyk vil be askit of vs, that ve shau that ve var admittit to the ministrie vith sik ane cerimonie be pastoris quha teached in the kirk of Scotland befoir vs. Iohann Kmnox ansuerit maist resolutlie, Baf, baf, man, ve ar anes entered, lat se quha dar put vs out agane; mening that thair vas not sa monie gunnis and pistollis in the cuntrey to put him out, as vas to intrud him vith violence. Sua Iohann Kmnox be his auin confession entered not in the kirk be ordinar vocatione or impositione of handis, bot, be impositione of bullatis and poulder in culringis and lang gunnis, sua ye mister not to troubil you farder in seiking out of Iohann Kmnox vocatione.

Minister. *Thair is na dout bot extraordinarlie Iohann Kmnox vas raised up to ruit out idolatrie out of this cuntrey, sua as obseruit ane of our faythful brethrene he vas maist iustlie callit Kmnox* (pepulit quia voce locustas) *and be him as be Martin* fol. 129 *r.*

Apoc. 19. *Lauter iykuyse, that man of syn the Antichrist vas reuelit, quha*
sittis vpone the seauin hillis in the toun quhilk hes dominione ouer
Apoc. 17. *the hail varld, quhairbie na vther may be vndirstand except the*
Paip of Rome, sic is the ambitione and corruptione of the maneris
of the hail toune of Rome that it is direct repugnant to the lyf of
treu Christianis. I knau your Germane Papistis var offendit that
be the prouidence of God that halie man sould be callit λοντηρ
ane lauar for this name is dreuin from the Greik verb λουω *quhilk*
signifeis I vesche, be reasone he reneuit the treu doctrine of the lauar
of regeneration, quhilk befoir vas obscurit be the Papistis.

B. Lyk as the Deuil, callit Lucifer, ane berar of licht, transfiguris him self in ane Angel of licht and playis the Aip to God, his Apostlis dois lykuyse counterfute the maist excellent of Goddis Elect, taking to thame selfis names of excellencie, sua Symon Magus vas callit the vertue of God, and Manichæus callit him self the Apostle of Christ makand sum alteratione in his name Mannichæus, *quasi funderet manna*, siclyk I micht speik of the Eunomianis, Luciferianis, thame quha var callit *καθαροῖ* and vtheris innumerabil. As to the mysterie of your Maister and prophet Kmnox, quhair ye apply his name to the reuelatione of the Antichrist, I think ye micht mair iustlie haue callit him *Kmnox quasi nox, à nocendo ;* for he hes bene verie noysum to Christis kirk quha vas his mother, sua that for the desolatione quilk he hes maid in
Apoc. 9. Scotland he may be callit אבדון, *ἀπολλύων*,[1] *perdens*. For in respect of his vil quha had euer in his mouth, [Ruit out, Ruit out] thair vas neuer ane gretar destroyar of policie, lauis, and all thingis befoir buyldit, erectit, ordinit and established the space of threttene hundreth yeiris, lik as the name of Mahometis hes the
Deut. 29. sam signification a מחה,[2] *destruere, perdere*, becaus he destroyit the Christian religion throuch out al tha pairtis quhilk nou ar vndir the dition of the Turk. As to your vthir Germane

[1] Both words misprinted in the original, thus: אבון, *ἀπολλόον*.

[2] Burne had printed סדה, which is impossible. It is more difficult to conjecture what was intended here; but a friend, learned in Hebrew, suggested מחה, to wipe out, or destroy, an etymology which is perhaps "not too pedantic or absurd for the author." The word occurs in Deut. xxix. 19, the passage referred to in the margin, and has therefore been substituted in the text.

prophet I knau he vrait his name not onlie Martin Luter fra the Greik verb λουω efter the custume of vther Germane prophetis Melanchton, Dryander, Hosiander, quhais fatheris names var Blak earth, Aikman, Halieman: bot to declair his singularitie in the bukis quhilk he vrait in his Germane vulgar toung he callit him self *Lauter à lauo, quasi Lautor*, ane clengear of the people from the filthenes quhilk thay contracted in the captiuitie of Babylon, for it pleased him sua to terme the humil obedience of al nationis to the kirk of Christ, yea he delytit mair to be called Lauter nor λουτηρ becaus in the Germane toung it signifeis pure and clene. Nou albeit he hes chosin vnto him self this surname of excellencie his father being callit Luder quhilk signefeis dirt in the Germane toung, or *Lutear quasi Luteus*, yit Lauter sal haue na caus to complane that I inuie the excellencie of his name, for sence I haue this conference in my vulgar toung I sal euer vnles I forget my self cal him eftir that name quhilk he tuk to him self vryttand in his vulgar toung, becaus I knau perfytlie sic is the prouidence of God, that he turnis thay thingis to the ignominie of the vickit quhilk thay think maist glorious; for fra the theme to the quhilk he referris the deductione of this name cummis also (*diluuium*) quhairbie the varld vas anes destroyit, sua that as the name ἀπολλύων[1] aggreit veray veil to Iohann Kmnox, it may lykuise maist iustlie pertene to Martin Lauter quha hes destroyit the Catholik religion sua far as lay in his pouar throuch the hale Latine impyre. Apoc. 9.

Of the Antichrist.

. . . Quairfoir in the name of the last and gret Antichrist ve sould maist diligentlie obserue gif ve find be the letteris thairof not onlie his number 666, expressed bot also his gret seal Αρνουμαι. Nou to mak application of tha thingis quhilk I fol. 139 *v.*

[1] ἀπολλύον.

haue spokin of the Antichrist in general: lyk as S. Iohne inducis tua beastis to compleit the bodie of the Antichrist, euin sua thair ar tua horribil beastis acknauledgit be the kirk Catholik throuch the hail varld for notabil persecutaris of Christis kirk. The ane is Mahometis in the Greik impyre, the vther Martin Lauter in the Latine impyre. For lyk as the letteris of euerie ane of the names of thir compleittis exactlie the number of the Antichrist, euin sua it is maist esie to apply to euerie ane of thame al the propirteis of the Antichrist quhilk I haue befoir rehersit. For thair is na doubt bot Mahometis hes bene, and is ane verie notabil ennimie to the kingdome of Christ, quha had for ane of his parentis ane Ieu as treu and faythful men reportis, and ascryuit vnto him self tha thingis quhilk ar propir to the halie Ghaist, lyk as al the rest of the propirteis of the Antichrist may be maist esilie accommodat vnto him. Martin Lauter is the vther beast in quhais name also this number is compleit, And that ve sould nocht doubt bot he is the vther beast, be the prouidence of God in his auin vrytingis he callis him self ane beast, saying, *Vos Papistæ ab anteriori parte, vos tumultuosi à posteriori, vos Diaboli ab omni parte incitate, venamini, exagitate alacriter; veram habetis feram ante vos, iacente Lutero salui estis et victoriam obtinuistis* i. ye Papistis ye troubilsum men, ye deuillis befoir me, behind me, and on al syd set on me, cal me forduart, and hunt me; ye haue befoir you ane verie beast, gif luter be overcummit ye ar saif and haue obtenit the victorie. Quhat beast meanit Lauter of in this place, except of that serpent be the quhilk the Antichrist is signifeit in the scripture? As he declairit maist planelie of him self quhen he first begane to impugne the fayth, that the Catholik kirk sould find him ane edder in the hie vay, and serpent in the rod bytand the hors houis that the rydar may fal bakuart. Quhair of I can collect na vther thing bot as God mouit Cayphas to speik prophecie quhilk he vndirstude not, sua he hes mouit Martin Lauter albeit in general termis, and obscurlie to apply this prophecie to him self as descendit of the tryb of Dan, lyk as verie monie Ieuis mareis vith the Germanis, quhilk mysterie vnles be instinction of

The number of the name of Mahometis the first of the tua beastis.

M	40
α	1
ο	70
μ	40
ε	5
τ	300
ι	10
ς	200

Summa χξς or 666

The number of the name of the vther beast Martin Lauter.

M	30
A	1
R	80
T	100
I	9
N	40
L	20
A	1
V	200
T	100
E	5
R	80

Summa χξς or 666

Apoc. 13.

Genes. 49.

Ioann 11.

God he had confessed it himself, vald haue bene vtheruyse vnknauin to the varld. . . .

Quhairfoir al men of puissance infectit vith the poysonit Anti- fol. 143 r.
christian doctrine of Martin Lauter, sould feir leist the Deuil hauing ful pouar ouer thame, vse thame as instrumentis to performe the rest of the vickitnes of the Antichrist; for gif I vald vse particular application of al the rest of the propirteis of the Antichrist thay may al be maist conuenientlie accomodat vnto him and his disciples, onlie except that the mesour of impietie begun be him is nocht yit fullie accomplished. And to prætermit vther Antichristian condicionis infinit as that thay contemn the Dani. 11.
maner hou thair foirfatheris vorshippit God: and ar capital ennimeis to the continual sacrifice of the kirk: al the disciples Dani. 12.
of this monstrous beast Martin Lauter, dois put sik fælicitie in the lust of the flesch that in auld men quha to the iudgement of the varld according to thair vou leuit chaist to the tyme thay var mekil mair nor threscoir of yeiris, and had almaist the ane fut in the graif, the spirit of fornicatione and adulterie enterit vith sik inordinat lust that skarselie could it be quenshit ather be vyf or hyre voman. I micht produce for exemple that renegat and periurit preist schir Iohann Kmnox, quha eftir the death of his first harlat, quhilk he mareit, incurring eternal damnation be S. Paul 1. Timot. 5.
breking of his vou and promiss of chastitie; quhen his age requyrit rather that vith tearis and lamentation he sould haue chastised his flesh and beuailit the breaking of his vou, as also the horribil incest vith his gudmother in ane killogie of Hadintoun; yit notuithstanding, heauing laid asyd al feir of the panis of hel, and regarding na thing the honestie of the varld, as ane bund sklaue of the Deuil, being kendillit vith ane inquenshibil lust and ambition, he durst be sua bauld to interpryse the sute of mariage vith the maist honorabil ladie my ladie Fleming, my lord Dukes eldest dochter, to the end that his seid being of the blude Royal, and gydit be thair fatheris spirit, micht haue aspyrit to the croun. And becaus he receauit ane refusal, it is notoriouslie

knauin hou deadlie he haited the hail hous of the Hamiltonis, albeit being deceauit be him traittorouslie it vas the cheif vpsettar, and protector of his hæresie. And this maist honest refusal could nather stench his lust nor ambition, bot a lytil eftir he did perseu to haue allyance vith the honorabil hous of Ochiltrie of the kingis M. auin blude, rydand thair vith ane gret court on ane trim gelding, nocht lyk ane prophet or ane auld decrepit preist as he vas, bot lyk as he had bene ane of the blude Royal, vith his bendis of taffetie feschnit vith Goldin ringis and precious stanes: and as is planelie reportit in the cuntrey, be sorcerie and vitch-craft did sua allure that puir gentil voman, that scho could not leue vithout him: quhilk appeiris to be of gret probabilitie, scho being ane Damosel of Nobil blud, and he ane auld decrepit creatur of maist bais degrie of onie that could be found in the cuntrey: sua that sik ane nobil hous could not haue degenerat sua far, except Iohann Kmnox had interposed the pouar of his Maister the Deuil, quha as he transfiguris him self sumtymes in ane Angel of licht: sua he causit Iohann Kmnox appeir ane of the maist nobil and lustie men that could be found in the varld. Bot not to offend your earis langer vith the filthie abhominationis of Schir Iohann Kmnox, and to returne to tha thingis quhilk ar common to the sect of the Protestaons, lyk as S. Iohne descryuis the Antichrist to haue ane blasphemous mouth aganis God, his sanctis, and halie tabernacle quhilk is his kirk Catholik, euin sua the blasphemeis ar maist horribil quhilk thir grishopperis and maist noysum serpentis the sonis of Martin Lauter speuis out of thair venemous mouthis, maist impudentlie defending the sam, as gif thay var headdis and articlis of healthsum doctrine: sik as ar thir.

Apoc. 13.

Of deu obedience quhilk treu Christian men aucht to the hie preist and Christis vicar vpon the face of the earth.

. . . The Anabaptistis quhais doctrine is na thing ellis, bot sum conclusionis necessarlie inferrit of your groundis, becaus obedience to the lauis of Princis is contrar to the libertie of this neu Euangel quhilk be the Protestaons is reuelit to the varld, collectis that in the temporal estait thair sould be na kingis, sence al christianis ar equal. And ye Ministeris in Scotland ryd als neir thame as ye may, as is manifest of the blast of the trumpet, vryttin be Iohann Kmnox your first prophet, quhair he laboris to proue that vemen may haue na lauchful authoritie to beir gouernement in onie commonweil; quhairof it follouis necessarlie that the king of Scotland King Iames the Saxt can haue na titil to the croune, sen he can haue na richt to it bot onlie be the Quenis Maiestie his Mother. This is lykuyse maist euident of Maister George Buchananis buk (Of the richt of the kingdome of Scotland) that the people sould chuse him to be king quhom thay think maist vyse and abil to tak on him the gouernement of the cuntrey. Quhairbie, gif onie man sal enter in deu consideration of the mater, he vil esilie vndirstand that al thir thingis var done to fulfil the promeiss of schir Iohann Kmnox to the Erl of Murray, quhom he deceauit in S. Paulis kirk in Londone, bringand him in consait, that God had chosin him extraordinarlie as ane Iosias to be king of Scotland, to ruit out Idolatrie, and to plant the licht of his neu Euangel, quhair thay conuenit in this maner, that the Prior of Sanct Androis Erl of Murray sould mentene the neu Elias aganis the Preistis of Baal, (for sua blasphemouslie he namit the preistis of Christ Iesus) and the neu Elias, sould fortifie the neu Iosias, be procuring the fauor of the people aganis Iezabel, blespheming maist impudentlie the Quenis M. To this end tendit al his railling and youris aganis the fol. 156 *r.*

Quenis G. euer calling hir Iezabel, mening heirby that ye vald haue hir and hir seid ruited out (quhil as be the contrare ye stylit the Erl of Murray, the gude Iosias quha vald caus the rasch buss keip the kou): and to persuade the people that he micht be reable air to his father, ye preachit euer vnto his death that promeiss of mariage vas lauchful mariage, supponand that his father promished to marie his mother, for na vther propose bot that thair sould be na hinderance to the promotion of him vnto the kingdome. And eftir that be your moyen he had bene chosin king, ye vald haue thocht that ye had als sufficient pouar to depoise him agane, as ye had to promoue him: sua that al your doctrine tendis to that end, that ye acknaulege na suprem Magistrat nather spiritual, nor temporal, bot that ye onlie haue pouar to command euerie man in the cuntrey, of quhatsumeuer degrie or estait he be.

Of the Pilgramagis.

fol. 179 *v.* Minister. *The people vas gretumlie abusit be the honoring of your reliques insafar as vithout onie commendation of Goddis express vrytt in vord, Pilgramagis to the kirkis and grauis of your martyris var inioynit to the ruid and ignorant people, as gif God var nocht alyk potent in al place, and his pouar of virking miraclis var limitat to the pairtis onlie quhair your Sanctis var bureit.*

fol. 180 *v.* B. . . . S. Augustine vryttand to the clergie and peopil of Hippona, schauis hou that God be his infinit visdome, dois vork sum thingis in certane places, quhair the Relictes of Martyres, and vther halie men be, that he vorkis nocht in vthir places. The quhilk thing, he sayis, pertenis onlie to ane mysterie of his inscrutabil visdome, sua that ve can nocht comprehend the reassone heirof. For the quhilk caus, he schauis vnto thame, hou that he had send tua of his auin house, quha var diffamed of ane verie horribil cryme, in Pilgramage to Nola in Italie, quhair the bodie of S. Felix vas keipit; to the effect that God micht

declair his iudgement in that place, quhidder gif thay var innocent of the said cryme or nocht. He addis thairto, that being in Millen him self, ane man vas brocht befoir the reliques of the Martyris, to sueir gif he had commited ane certane thift, or nocht, quha vas constrainit euin aganis his vil to confes his thift; and eftiruart concludis in this maner, that euin as al giftis ar nocht geuin to euerie Sanct in this varld, bot sum hes the spirit of healthe, sum the spirit of prophecie, and sum, vthir giftis, sua eftir thair deathe, God dois certane vorkis be sum, quhilk he dois nocht be vtheris, quhairof ye may reid in the said Author at mair lenth. And in the tuentie tua buke of the Citie of God in the aucht chapteur he vryttis, hou that ane young man, and young voman callit Paulus and Palladia quha had fallin in ane paralysie and trimbling of al thair membris, be reassone of thair motheris malisone, come in pilgramage to his toune of Hippona quhair he vas bischope for the tyme; and in sicht of the hail peopil, be intercessione of S. Steuin, var hailed. Sidonius Apollinarius vryttis to S. Hierome hou that he had compleit his pilgramage to Sanct Petir and Paul, and that thairbie he had obtened his health. And S. Hierom him self vryttis to Marcella, that it var almaist impossibil to him to compt al the learned and halie men, and vemen, quha sen the ascensione of Christ, hes cummit in pilgramage to Hierusalem. He testifeis mairouer, that euin from our Ile of Britannie, thay quha var maist halie and deuoit, could nocht be content vith thame selfis, quhil thay had bene in Hierusalem, and adorit Christ in that place in the quhilk he vas crucifeit for the saluatione of man. S. Chrysost. in his 32 homilie on the Epistle to the Romanis, schauis quhat deuotione he had to pas to Rome to se the halie chainis quhair vith S. Petir and Paul var bund, and to humil him self befoir the bodeis of the halie Martyris. Eusebius in the sext buk and elleuint chapteure reherses the lyk of the ancient vryttar Origines, quha desyrit to pas in Pilgramage to Rome. Basilius in his homilie of the fourtie Martyris, exhortis al men to pas vnto thame, that hes mister of quhatsumeuer thing. God sayis he, vil refuse na thing to the Martyres, quha hes sched thair blude

for him. Theodoretus in the lyf of Simeon geuis the caus, that mouis halie men to pas in Pilgrimage, quhilk is ane treu and ardent loue: For thay, sayis he, quha loues onie man, ar blythe to se the places quhair he hes remanit, or quhair he is bureit, or onie thing that apertenis to him. And siclyk in his aucht buke *de Curandis Græcanicis affectionibus*, quhilk is almaist al of this argument, quhair he declaris, hou that innumerabil peopil hes obtenit health be the intercessione of the Martyres and halie men to quhome thay did mak thair Pilgramage, quhairof sayis he, the testimoneis ar maist euident and cleir, be the markis, quhilkis thay quha hes obtenit sic healthe hes left in the kirkis of the Martyris, as Imagis of the membris quhilk hes bene restorit to health. And as tuiching domestik exemplis thair be yit, ane hundreth treu and faythful men in the vest of Scotland, quha can beir gude recorde of the profeit of that Pilgramage, quhilk the peopil maid to S. Ninian of Gallouaye, suppois ye quha ar rude and ignorant of al that, quhilk hes bene befoir you, leaning onlie vpone your auin vane and phantastical Iudgement, esteme maist fulishlie, nocht vithout greit iniurie of God and his halie Sanctis, sik thingis to be superstitious. Thair vas sum four hundreth yeiris syne quha condemnit the ganging in Pilgramagis, as ye do, quha var iudged to be hæretikis, be al the Doctoris, and learned men of that aige, as amangis vtheris vitnessis the maist halie man S. Bernard, and Petrus Cluniacensis, testifeand that the vniuersal kirk hes euer approuit the vse of sik Pilgramagis as maist halie and profitabil, ye that God dois vork monie thingis mair miraculouslie be his Martyris and Sanctis eftir thair deathe nor he did vork be thame quhen thay var on lyffe. . . .

fol. 183 *r*. . . . This is the some of my conference with the Ministeris, quhairin I haue dissembled na thing of the force of thair argumentis, as al men, quha vas present, vil testifie. As to my pairt, becaus it var tedious, and our prolixe to reherse al the reassonis[1]

[1] reasnis.

quhilk I vsit for defence of the treuth the tyme of my impresonement, being content to haue schortlie tuiched thir principal and cheif headdis, I desyre maist ernistlie euerie man, as he louis his auin saluatione, to considder of quhat spirit, the reformatione (as the Ministeris callis it) of that deformit kirk in Scotland hes proceidit: quhilk gif he do vithout affectione, I dout nocht bot he sal cleirlie persaue that al the mischeif, thift, sacrilege, adulterie, incest, contempt of God, violating of his lauis, and commandimentis, murther of spiritual magistratis, and pastoris, be felling thame in priuat streittis vnder silence of nicht, casting of rottin eggis and al kynd of filthe at thame in oppin mercat, be banising, impresoning, and harling thame on sleddis, be tramping the memoriallis of al religione in guttaris, be rugging doun of kirkis, be spuleying of Abbayis, be transferring the ornamentis and rentis thairof to the vphalding of huris, ignominious vagabundis, or at the lest men vithout al verteu, hes proceidit thairof; sua that gretar abhominatione may nocht be lukit for, at the cumming of onie vther Antichrist heireftir. As to the Sacramentis, quhilk Christ hes institute as ordinar menis, quhairbie grace necessar for the spiritual and temporal estait in general, lyk as the oynting of Preistis for spiritual regeneratione; the mareing of men and vemen for procreatione of childrene; the promotione of superioris for regiment, and gouernement; and siclyk ordinar menis, quhairbie grace necessar to euerie particular mannis saluatione is geuin be God, vsand the administratione of ane anoynted Pastore, ar pairtlie vilfullie reiected as Confirmatione, Repentance, and extreme Vnctione; pairtlie in vord granted, and in verie deid annullit, as Baptisme, and the Sacrament of the Altar. For the quhilk caus monie regardis nocht quhidder thair Childrene be baptized, death approaching, or nocht. Thay cum to thair communione as to ane huntaris bankat. Gif thay fal in deidlie syn, thay abyd continuallie in the net of the deuil, vithout remissione of the same, for reiecting the ordinar mene of absolutione. The pure peopil deis lyk doggis vithout confort, nather vil the Ministeris dengyie thame selfis to vissie thame, albeit thay vil ryd xx mylis for hoip of ten Crounis to vissie ane lord, that gif

he haue leuit al his dayes faythfullie in the feir of God, thay may troubil his conscience vith controuerseis of disputationis, quhidder gif the Angellis prayeris be profitabil for vs or nocht? Thair is na thing hard out of thair pulpittis, bot blasphemie aganis God in lauchfullie promouit Pastoris, and Princes, to bring the Pepil in suspitione, that the neu testament of our Saluiour, is the inuentione of the Paip, lyk as thay blasphemouslie speke of his Sacrifice, and Canonis of the Apostlis. Gif onie man feiring God, considering thair beginning and conferring the samyn vith hæreseis condemnit in our foirfatheris dayes, offer thame disputatione. Thay trauel be al menis to seik his lyf, sua that thay appeir nocht the murtheraris of him: as be experience I knau of my self, aganis quhom, thay, lyk fals traittorous learis, as I tak God to vitnes, inuenit thingis quhilk I neuer thocht, concerning the honore of the kingis Maiestie, nocht vorthie of rehersal, quhairbie thay laborit my ruine, transferring the caus from professione of religione to lese Maiestie, and treassone, as thay vald haue callit it. Bot yit the eternal God, quha neuer frustrat onie, that vnfenyeitlie beleuit in him, in despytt of thair rage, hes preseruit me from danger bayth of bodie and saul. God of his mercie grant the Peopil of the hail cuntrey grace to vndirstand, that lyk as the Ministeris began vith ane fals promeis, to vit that the peopil sould haue thair teindis frie, and the teacheris of the Protestaons sould gang in sik simpil pouartie, as did the Apostlis, sua that thay may knau that the lesingis hes na mesure, fund out be thame, quha hes succeidit to thair leing father Kmnox, and lykuyse persaue the hid abhominationis, quhilk lurkis vndir thair negatiues. For gif the Paip of Rome, quha euer hes bene President to Christis kirk sen his ascensione, be thocht the Antichrist, it followis consequenlie that nather Christ hes ane kirki nather yit hes cummit in the varld, seing as thay teache be instinctione of Sathan, and contempt of God, that his kirk hes bene inuisibil. The reiecting of the halie dayes, quhilk vas institute be the Apostlis, tendis to na vther thing, bot ane obliuione, and foryetfulnes of al the Ioy, that al mankynd hes obtenit be the cumming of our Saluiour, and the neglecting of

sik solicit honore of his halie name, as had our foirfatheris, quhom God blissed in thair dayes vith al spiritual, and temporal benefeittis. Quhairfoir to the effect the Rottin frutes of thair deformatione may be yet mair manifest to the hail varld, I vil subioyne ane comparesone of the treu religione befoir professed in Scotland, vith this diabolical hæresie, quhilk being offerit to me be the Author, efter I had endit this my conference, I thocht gude to subione as maist pertinent to the sam effect and purpose.

The Difference, Comparesone, and Change from the treu Catholique fayth to the treu deformed religione.

1. Ane change is maid from ane religione quhilk ye had, *Vnto monie diuerse and contrarius sectis and formes of maist damnabil hæresie:* from ancient *Vnto neu:* from vniuersal and commone, *to priuat and singular:* from that quhilk had the vniuersal consent of your selfis at hame, togidder vith al Christian nationis of Europe, *Vnto that, or thame, in the quhilk nather your selfis ar aggreit, nor onie monarchie Christian agreis vith you.* fol. 185 *r.*

5. Ane change from praying for saulis accordiing to the vord of God and custume of the halie kirk sen the dayes of our saluiour, *To condemning the lyf and conuersatione of our prædicessoris vnto hel, be the verie instinctione of Sathan:* From geuing of almous *To dissoluing of hospitallis:* From creiping in conuentis *To braggin in courtis:* From vouing of Chastitie, *To mareing of Monkis:* From consecrating virginis, *To vedding of Nunnis:* From promiesing pouartie, *To professed vsurie:* From volontar obedience, *To obstinat arrogance:* From fasting on fishe dayes, *To gormanding fleshe on frydayes and the halie tyme*

of lentearne: From vatching and praying, *To sleeping in the kirk:* From kirk mennis praying, *To layick mennis preaching:* From sermonis by doctoris, *To wemennis lecturis:* From ressoning, *To railling:* From reuerente speche, *To fulische lauching at al halie thingis:* From remembring on Sanctis, *To burning thair imagis:* From going on Pilgramage, *To hanting of harlattis:* From penance of Pardonis, *To dissimulat fayth and presumptione:* From veping for vickitnes, *To lauching at syne:* From scrupil of euil doing in smal thingis, *To gloir of mischeuous dealing in materis of gretast vecht and importance.*

15. Ane change from ane veil ordorit religione, quhairin euerie estait vas knauin seueralie be his ecclesiastical apparel, *To ane neu fund, headles, and confused rabil of vitles Bishopis inarmit vith tua handit suordis, insteid of blessingis and feiding of thair flokis, quha ather compellis thame to pay doubil teindis, to garneis thair vnsauorie mules that beiris thair croces and bringis furth vther smal conspiratoris aganis the kirk of God, or ellis to deluge and leue the grounde voyd and red to thame selfis. And breiflie sik confusione that na stranger, except he be of continual conuersatione vith thame, can discerne betuix the popular and vsurpit estait of the daft Abbottis, gukkit Prioris, guseheaddit Personis, asin vittit Vicares and the pretland Prebendaris; for housoeuir the headles Parochinaris be inclynit, sua is he also, that he may be estemit ane gude follou and nathing diferent fra the commone sort.*

18. Ane change from that quhais anoynted Bishopis and Preistis in presence of God and halie kirk auoued chastitie and leued continent lyuis, *Vnto this quhais vsurpit Bischopis, apostat preistis and palliard Ministeris professis procreatione of adulterous childrene, and monie of thame pluralitie of harlattis, falslie callit vyuis.*

20. Ane change from that quhilk vas serued be the ministrie of thame quha had bene brocht up in learning, ordour and obedience, *Vnto this, quhais fals prophetes ar maid of Tinklaris, schocloutaris, soutaris, broustaris, skinnaris, tailyeouris, glaisin vrichtis, and professoris of mechanick artis of the baisaist qualitie and maist mischeuous conditione that could be fund amang the vnreulie peopil, becaus the honestar sort vil nocht accept the vocatione.*

22. Ane change from that, quhilk be na penaltie constrainit onie man to leue the fayth or religione quhilk he imbraced, *Vnto this quhilk be feir of authoritie, priuat actis of parliament maid in tyme of Ciuile dissensione, commandiment of commissionaris, banesing from the contrey vith souertie nocht to returne; by bandis, infinit vexationis, amerciamentis, baratrie, depriuatione from leuingis and offices, inuy of the cuntrey, putting out of the court, displesour of the king, Tinsal of landis, confiscatione of guddis, personal impresonment, by sindrie deathis, schort and violent, tormentes of hungar, compelling men be vord or deid, mair or les, to fal from the fayth quhairin thay var baptized.*

27. Ane change from that, quhilk keipit your vomankynd in al vomanlie grauitie, *To this that leidis the zelous imbracearis thairof vnto al glaikrie:* From that quhilk teached thame madinlie schamefastnes, *To this that teachis thame to be eschamit at na thing; and has drauin thame,* from sobrietie, *To vanitie:* From cleynnes be vesching, *To vnsauorie painting:* From being the exemplis of modestie to al nationis, *To be patronis of al lichtnes and instabilitie of vit:* From sobir lukis, *To licht eyne:* From sad and ciuil speking, *To bauld babling quhatsumeuer, lest thay sould seme ignorant:* From vorking, *To playing:* From spairing, *To spending:* From bukis of prayer, *To ballattis of luue:* From occupeing beiddis, *To brydling thair heiddis:* From veiring of Christs croce and image, *To behalding of thair auin dissimilat*

visage: From threid, seyme, and neidil, *To danse at the feidil:* From blushing to heir of mariage, *To lauching to heir of loue:* From the bondage of mariage vith ane, *To the libertie of mareing manie:* From a decent feirfulnes conuenient to thair kynd, *To ane vndecent hardines:* From modest and pudict behauiour cumlie for vemen: *Vnto* mair nor a manlie audacitie, in vord, deid, and al vther sort planlie repugnant to al halines of lyf and the qualiteis of ane profitabil vyf.

ANE

CATHECHISME OR SCHORT INSTRVCTION OF CHRISTIAN Religion dravven out of the ſcriptvrs and ancient Doctovrs compyled be the Godlie and lerned father Peter Caniſius Doctour in Theologie.

Vvith ane Kallendar perpetuale containing baith the awld and new Kallendar, Vvith dyuers vthers thingis pertining thairto verie profitable for all ſorts of men: maid be M. Adame king profeſſiovr of Philoſophe and Mathematikis, as Paris.

In the end ar adionned certian godlie prayers and ane ſchort method Vvhairby euery manmay examine his conſcience hovve he hes offendet the maieſtie of god or his nichtbour.

AT PARIS.

Imprentedbe Peter Hyaw

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AT PARIS.
Imprented be PETER HYRY.
1588.

The Kalendar.

Ianuar hath 31 dayis.

1	Newermes quhilk is the circumcision of Christ vnder Augustus.	1
2	S. Machare abbot in Ægypt vnder Constantine the greit.	314
3	S. Anthere Pape and mart. vnder Maxim.	239
4	S. Titus S. Paulis disciple bischop of Candie vnder Traia.	94
5	S. Telesphorus Pape and mart. at Rome vnder Antonius Pius. FAST.	139
6	Vphalidag quhen Christ vas reueled first to the gentiles be the starre quhilk guydit the thre kingis to Bethleem.	1
	Christ vas baptiseit and vid go to the vyldernes.	30
	Christ kythed his first miracle in turning the valter in to vyn.	31
7	S. Kentigerne vidoue in Scotland.	560
	S. Luciane preist and mart. at Nicomedia vnder Maximi.	352
8	S. Nethalen bischop in Scotland and conf.	
	S. Seuerine bischop at Neaples and confess. vnder Nerua.	99
9	S. Filane abbot in Scotland.	703
	S. Juliane mounk at Antioche vnder Diocletiane and Maxi.	290
10	S. Nicanor diacon mart. at Cypre vnder Claudius.	45
11	S. Iginius Pape and Mart. vnder Antonius Pius.	154
12	S. Europius, Tigrius, and Olympias, Martyres vnder Honorius and Theodosius.	406
13	S. Mungo bischop of Glascowe in Scotland vnder king Conwalle.	578
	The 40 sowldartis martyres at Rome vnder Galienus.	260
14	S. Hilarie bischop of Poictiers vnder Valentiniane.	370
	S. Fœlix mart. at Pincis vnder Diocletiane.	280

14	S. Pontianus mart. at Spoletum vnder Antonius Pius.	154
15	S. Paul the first Eremit in Ægipte vnder Aureliane.	260
	S. Maure abbot in Amou, disciple to S. Benedict vnder Tiberius Pius.	582
16	S. Marcel pape and mart. vnder Galerius and Constans.	308
	S. Furce patron of Perone in Pacardie in France oye to Eugenius 4. King of Scotland vnder king Doneuald.	635
17	S. Antone Eremit in Ægipt vnder Constantine the greit.	324
18	S. Peters seat at Rome vnder Claudius.	44
	S. Prisca virgine and mart. at Rome vnder Claudius.	45
19	SS. Marius his wyf and bairneis martyres at Rome vnder Claudius.	48
	S. Germanicus mart. at Smyrna vnder Antonius Verus and Lucius Aurelius.	163
20	S. Fabiane pape and mart. vnder Decius.	252
	S. Sebastiane mart. vnder Diocletiane.	302
21	S. Agnes virgine and mart. vnder Diocletiane.	304
	S. Vvimine bischop in Scotland.	715
22	S. Vvincente mart. at Valence in Spaignie vnder Maximinus.	301
	S. Anastasius abbot and mart. with vther 70 mart. vnder Heraclius.	635
23	S. Emerentiane virgine and mart. at Rome vnder Decius.	304
24	S. Timothie bischop of Ephesus mart. disciple to S. Paul vnder Nero.	64
	S. Babyla bischop and mart. vnder Decius.	254
25	The conversion of S. Paul vnder Tiberius.	34
	S. Ananias quha baptiseit Paul vnder Caligula.	40
26	S. Polycarp bischop of Smyrna disciple to S. Iohone the apost. vnder M. Anton. and Lucius Aurelius.	170
27	S. Ihone Chrysostome bischop of Constantinople vnder Arcadius and Honorius.	407
	S. Vitalianus pape vnder Constans.	671
28	S. Charls the greit emperour quhomewith Achaius king of Scotland contractit the lige of France he deit the 70 yeir of his Empire.	814
	S. Cyrille bischop of Alexandria vnder Theodosius.	412
29	S. Makwolok bischop in Scotland.	720
	S. Valerius bischop of Treuers disciple to S. Peter vnder Vespatiane.	71
30	S. Makglastiane bischop in Scotland vnder King Achaius.	814

30	S. Aldegunde virgin and abbotesse at Molbodium vnder Heraclius.	643
31	S. Modoche bischop in Scotland vnder Crathlintus king.	318
	Noe send furthe the rauen whilk returneit nocht, and thaireefter ane dowe frome the arke whilk returneit that same day. Befoir Christ.	2464

Februar hath 28 dayes.

1	S. Ignatius bischop of Antioch threid efter S. Peter and Mart. at Rome vnder Traianus.	110
	S. Bryde virgine in Scotland vnder King Conranus.	524
2	Candelmes whilk is the purificatione of our lady, vnder Augustus.	1
	S. Cornelius centurione at Cæsarea quha baptiseit by S. Peter was bischop thairof vnder Calig.	46
3	S. Blase bischop of Sebaste in Capadocia and mart. vnder Diocletiane.	281
4	S. Modane abbot in Scotland vnder king Conranus.	507
	S. Phileas bischop of Thebe in Ægypte and mart. vnder Maximianus.	240
5	S. Agatha virgine and mart. at Catanes in Sicile vnder Decius.	253
6	S. Dorothea virgine and mart. at Cæsarea Cappadociæ vnder Diocletiane.	282
	S. Amandus bischop of Traiectum vnder Constans.	661
	S. Vedastus bischop of Adarte vnder Justinus the younger.	563
7	S. Ronane bischop in Scotland and confess. vnder king Malduine.	603
	S. Augurius bischop in Irland vnder Valentiniane.	361
	S. Moyses bischop to the Saracensis vnder Valentiniane.	379
	Noa send frome the ark ane vther dow whilk returneit that nycht with ane branche of oliue: befoir Christ.	2305
8	S. Corinthe virgine and mart. at Alexandria vnder Decius.	252
9	S. Apollonie virgine and mart. at Alexandria vnder Decius.	252
10	S. Scolastik sister to S. Benedict, virgine vnder Justiniane.	353
	S. Soter virgine and mart. in the eist vnder Diocletiane.	272

11	S. Seuerine abbot at Agenna vnder Justi.	350
	S. Desiderius confess. and bischop at Lyons in France, the yeir is incertane.	
12	S. Eulalia virgine and martyr in Spainyie vnder Diocletiane.	283
13	S. Gregore 2. Pape vnder Leo and Constant.	715
	S. Agabus Prophete at Antioche the tyme of the apostils quhom of S. Luk makis mentione in the Actes cap. 11.	
	S. Sacharias Prophete hard S. Michael the angel pray for Ierusalem: befoir Christ.	472
14	S. Valentine preist and mart. at Rome vnder Claudius.	46
	Noa send out the thrid dow vich returneit nocht: before Christ.	2305
15	S. Faustine and Iouita mart. at Brixia vnder Adrianus.	120
	S. Crato mart. at Rome with his vif, and Christ did end his fast of 40 dayes in the wildernes.	30
16	S. Onesimus disciple to S. Paul and bischop of Ephesus ordeneit be him mart. at Rome vnder Traianus.	100
	S. Iuliana virgine and mart. at Cunis vnder Maximinus.	280
17	S. Finnane bischop of Northumberland and confess. in Scotland vnder king Ferquharde the 2.	674
	S. Fintane pryor in Scotland.	973
	S. Policronius bisch. of Babilon in Persia, mart. vnder Decius.	252
18	S. Simeon bisch. of Ierusalem vnder Traianus.	102
	S. Colman success. to S. Finnane and confess. in Scotland.	689
19	S. Gabinus preist and mart. at Rome vnder Diocletiane.	289
	The translation of the thre kingis quha comme to Christ thair bodis to Coloinge vnder Frederic.	1174
20	Sadoth bisch. and with him 120 mart. at Persis vnder king Sapor and Constantinus Arianus emperour.	343
21	79 mart. at Sicile vnder Diocletiane.	286
22	S. Peters seate at Antioche the space of 7 yeiris vnder Caligula.	36
	S. Papias bisch. at Hierapolitane disciple to S. Ihone the apost. vnder Traianus.	100
	The building of the kirk of Hierusalem efter the captiuitie of Babilon vas endit: befoir Christ.	467
	72 mart. at Firmium vnder Maximianus.	287

24	S. Mathias day quha was electit be the apost. in Iudas place, mart. at Iuriland vnder Vespatiane.	74
25	S. Tarasius Patriarche of Constantinople vnder Charles the greit.	806
	SS. Victorinus, Victor, Nicephorus Claudius vith vthers martt. at Ægypte vnder Numerianus.	384
26	S. Alexander bisch. of Alexandria vnder Constantine the greit.	318
	Moses deit and was bureit be the angels in the mont Nebo: befoir Christ.	1469
27	S. Leander bisch. of Hispalis apostle of the Gothis vnder Phocas.	599
28	S. Romane abbot in Lionois first heremite in France vnder Iustiniane.	538
	Quhen it is leip yeir Februar hes 29 dayis: The feist of S. Mathias is transfereit to the 25 day: swa both the 24 and 25 dayis is callit 6 Kal. and the Dominical letris is changeit in the formair.	

Marche hath 31 dayis.

1	S. Mynnane archideacon and confess. in Scotland vnder king Constantine the 2.	879
	S. Marnane bisch. and confess. in Scotl. vnder king Indulphe.	655
	S. Albine bisch. of Angeirs in France confess. vnder Charles the greit.	910
2	S. Cedde bisch. of the Mers in Scot. vnder Constantine the 5.	746
	S. Simplicius Pape vnder Zeno.	471
3	SS. Marinus and Asterius martt. at Palestine vnder Valerianus.	260
	S. Kunegunde spouse to Henry 2. emper.	1005
4	S. Adriane bisch. of S. Andrew mart. in Scotl. be the Dannes vnder king Constantine the 2.	874
	S. Lucius Pape and mart. vnder Valeriane and Galienus.	255
	The persecutione of the ennimeis of the Iewis throw all ye impyre of Persia at the requeist of quene Esther: befoir Christ.	461
	The victorie of Iudas Machabæus aganes Nicanor lewtennent to the king of Syria: befoir Christ.	159
5	S. Phocas Mart. at Antioche vnder Galer.	307

5	S. Eusebius Pape and mart. vnder Constantine the greit.	310
6	S. Hadrianus mart. at Palestina vnder Diocletiane.	300
	S. Baldrede bischop of Glascow success. to S. Mungo and confess. vnder king Aidanus.	608
	S. Fredoline conf. Scotisman vnder Anastasi.	500
7	S. Thomas of Aquine confess. of the ordre of black freres.	1274
	SS. Perpetua and Felicitas martyres at Tiburti vnder Valerianus and Galienus.	254
8	S. Duthake bischope and confess. in Scot. vnder king Alexander 2.	1249
	S. Pontius diacon to S. Cypriane mart. at Carthage vnder Galienus.	255
9	The 40 mart. at Sebaste in Armenia Minor vnder Licinius.	313
10	S. Makkessage bisch. and conf. in Scotl.	520
	SS. Alexander and Caius martt. at Apamania vnder Antoninus Verus.	179
	S. Hemelin confess. Scotisman vnder king Dungallus.	822
11	Constantin king of Scotland was Monke and mart. vnder king Eugenius.	556
	S. Willame mart. in Ingland vnder Frideric the first.	1154
	S. Vindiciane bischope of Cambray in Picardie vnder Clotarius the 3. king of France.	674
12	S. Gregore 1. Pape, confess. and doctor of the Kirk vnder Mauritius and Phocas.	599
	S. Peter chambrechyld to Diocletiane mart. at Nicomedia vnder Diocletiane.	306
13	S. Kennoche virg. in Scotland vnder king Malcoline 2.	1007
	S. Nicephore, Patriarche of Constantinople vnder Ludoicus Pius.	815
14	47 mart. at Rome baptiseit be S. Peter vnder Nero.	50
	S. Zacharias pape vnder Constan. the 6.	752
15	S. Longinus mart. at Cæsarea Capadociæ quha perseit our lordis syd with the speir vnder Claudius.	45
16	S. Boniface bischope of Ross. send out of Italie in Scotl. vnder king Eugenius 2.	620
	Christ raisit Lazarus from daith.	34
17	Patrikmes S. Patrik bischope confess. and apostile of Irland send be pape Celestinus the 1. vnder king Eugenius 2.	435
18	S. Finnane bischope confess. in Scotland vnder king Ferquhard 2.	660
	S. Cyrille bischop of Hierusalem vnder Iuliane the apostat.	632

19	S. Iosephe spouss to our lady vnder Augustus.	1
	S. Marie the sister of Lazarus did inoynt the feit of our lord at Bethania.	34
20	S. Cuthbert bischop and confess. in Scotland vnder Eugenius the 5.	689
21	St. Benet abbot at Cassinum confess. vnder Iustiniane 1.	535
22	S. Paule bischop of Narbon disciple of the apostils vnder Vespasiane.	71
23	SS. Victorianus and Frumentius mart. in Afrik vnder Huner. king of the Vandals.	440
	Christ eit the paschall lambe with his disciplis and institutit the sacrifice of his bodie and bloud in the mess efter supper.	34
25	Oure lady day in lentron whilk is the annunciatione of our lady vnder Augustus: before Christ.	1
	The creatione of the warld: befoir Christ.	3962
	The immolation of Isaac be Abraham: befoir Christ.	1899
	S. Ihone the baptist was heidit in prisone be Herode.	33
	Melchizedec sacrifeit breid and wyne in figure of the bodie and bloud of our lord whilk is offerit in the messe: befoir Christ.	1932
26	S. Castulus mart. at Rome vnder Diocletiane.	306
27	S. Ihone heremit of Ægipte vnder Theodosius the greit.	380
28	S. Sixtus 3. pape vnder Theodosius the younger.	436
29	SS. Armogassus Archiminus and Saturus mart. in Afrik vnder Gensericus king of the Wandals.	436
30	S. Ole king of Norwege and mart. vnder Henrie the crowkit.	1012
31	S. Fœlix pape and mart. vnder Zeno.	486

Apryll hath 30 dayis.

1	S. Gilbert bischop of Cathenes vnder king Willame.	1170
	S. Theodora wirgin and mart. at Rome vnder Aureleanus.	274
	S. Hugo bischop of Gratianople vnder Henry the 5.	1107
2	S. Marie of Ægipt pœnitent vnder Iustinus.	526
	S. Theodosia mart. at Cæsarea Cappadociæ vnder Diocletiane.	290
	S. Francis de Paula institutour of the ordor of the Minimeis vnder Maximiliane the firste.	1507
3	SS. Agape and Chionia martt. at Thessalonica vnder Diocletiane.	282

4	S. Ambrose doctor of the kirk and bisch. of Millane vnder Theodosius and Arcadius.	399
5	S. Tigernake bisch. and confess. in Scotland vnder king Alphine.	823
	S. Vincentius confess. of the ordre of blak freiris vnder Frederic 2.	1240
6	S. Bercham bischop. and confess. in Scotland vnder king Kennede.	839
	S. Sixtus 1. Pape and mart. vnder Adrianus.	128
	S. Cælestinus pape success. to Bonifacius vnder Theodos. the younger.	428
7	S. Egesippus historiographe vnder Tra.	120
	Plato was borne: befoir Christ.	427
8	S. Dionysius bischop of Corinthe vnder M. Antonius and Lucius Aure. Commodus.	170
	Assuerus king of Perse gaiff out ane edict aganes the Iews: befoir Christ.	462
9	S. Prochorus oye to S. Steine the first mart. and ane of the first 7 deacons vnder Tiberius.	34
	The Iews celebratit the first paschal lamb in Ægypt: befoir Christ.	1508
	Thay celebratit the thrid paschal lambe at Jericho efter that thay had passit the wildernes: befoir Christ.	1468
10	S. Ezechiel prophete mart. at Babylon: befoir Christ.	566
	S. Apollonius preist mart. at Alexandria vnder Commodus and Seuerus.	195
	Manna feilyeit the peple of Israell at Jericho befoir Christ.	1468
11	S. Leo 1. Pape doctor of the kirk and confess. vnder Leo 1. Emperour.	462
	S. Philippe bischop of Candie vnder M. Antoninus and L. Aurelius.	170
12	S. Julius 1. pape and confess. vnder Constantius Arrianus.	33
	S. Zeno bisch. and mart. vnder Galienus.	258
13	S. Guinoche bischop and confess. in Scotl. under king Ethus.	875
	S. Iustinus the philosophe mart. vnder M. Antonius and L. Aurelius.	183
14	SS. Tiburtius Valerianus and Maximus martt. at Rome vnder Commodus.	174
15	S. Munde abbot and confess. in Argyle vnder king Kennede 2.	962
	SS. Olimpias and Maximus martt. at Perse vnder Decius.	253
16	S. Mans mart. in Orknay vnder king Alexander.	1104

16	The vallis of Hierico fell downe miraculuslie efter that the peple of Israel had circuit thame 7 tymes: befoir Christ.	1468
17	S. Anicet pape and mart. vnd. Ant. Pius.	159
	S. Donane abot and confess. in Scotland vnder king Machabeda.	840
18	SS. Eleutherius bisch. of Messena and Anthia his mother mart. vnder Adria.	130
	Moses turneit the salt walter in freche in the vildernes: befoir Christ.	1508
19	S. Timon ane of the first 7 deacones mart. at Corinthe vnder Nero.	60
	S. Leo 9. pape vnder Henry the 3.	1049
20	SS. Sulpitius and Seruilianus mart. at Rome vnder Traianus.	94
21	S. Simeon bischop of Seleucia mart. vith vthers dyuers at Persia vnder king Sapor and Constantine the greit.	305
	S. Anselme bischop of Cambriche and confess. vnder Henry the 3.	1055
	Romulus markit the circuit of the wallis of Rome and slew his brother Remus: befoir Christ.	351
22	S. Gaius pape and mart. vnder Diocletiane.	284
	S. Sother pape and mart. vnder Anto.	171
	S. Agapetus pape vnder Justiniane.	536
23	S. George mart. at Diospoli in Perse vnder Diocletiane.	282
24	S. Mellitus bischop and confess. vnder Tiberius 2.	596
	Troye efter ten yeiris seage was tane and brount by the Grecians: befoir Christ.	1180
25	S. Mark the Euangelist apostle of Alexandria mart. vnder Nero.	64
26	S. Cletus pape secunde efter S. Peter, mart. at Rome vnder Diocletiane.	96
27	S. Anastasius pape vnder Arcadius.	404
28	S. Vitalis mart. at Rauenna father to Geruasius and Protasius mart. vnd. Nero.	50
	Noe by Godis commande come out of the Ark: befoir Christ.	2305
29	Tithicus deacon disciple to S. Paula vnder Nero.	60
	SS. Agapius and Secundinus bischops martt. vnd. Valerianus.	258
30	S. Euirinus mart. at Rome vnder Traianus.	116

Maii hath 31 dayes.

1	Beltane { S. Philipe Apostle of Scythia and Phrigia vnder Nero.	62
	Beltane { S. Iames apost. of Ierusalem mart. vnder Nero.	63
	S. Asaphe disciple to S. Mungo bischop and confess. in Scotl. vnder king Aidanus.	608
	S. Vltanus confess. brother to S. Furse Scotisman vnder Doneualde.	635
2	S. Athanase bischop of Alexandria vnder Valentiniane and Valens.	371
3	The halie rude Day or finding of the halie croce at Ierusalem be Helene mother to Constantine the greit.	336
	S. Alexander pape and mart. vnder Tra.	110
4	S. Monica the mother of S. Augustine vnder Theodosius the 2.	390
	S. Siluanus bischop of Aza in Iewriland mart. under Diocletiane.	306
	S. Cyriacus bischop of Ierusalem and mart. quha fand the halie rude vnder Constantine.	336
5	S. Augustine was conuertit to the catholik faith be S. Ambroise at Millane vnder Gratianus and Valentinianus.	382
	S. Hylarius bischop of Arles in France vnder Valentinianus and Valens.	370
6	Ihone the Apostle was castin in hotte oile at Rome vnder Domitianus.	96
	S. Euodius bischop of Ierusalem institutit be the Apostils vnder Vespatia.	73
7	S. Domicilla virgine and mart. vnder Domitiane.	92
	The apparitione of the starnes in forme of the croce at Ierusalem under Constantius.	344
8	S. Gibriane confess. Scotsman vnder king Conranus.	532
	The appering of S. Michael archangele in Italie at Sipontum vnder Anastasius.	495
9	S. Gregoire Nazianzene callit the theologe vnder Valentiniane and Theodosius.	390
	The translatione of S. Andro his body to Constantinople be Constantius.	45
10	SS. Gordianus and Epimachus mart. at Rome under Iuliane the apostate.	62
11	S. Mamertus bischop of Viene in France and confess. vnder Zeno.	466

11	The peple of Israel being in the wildernes resaweth manna frome the heuen: befoir Christ.	1508
12	Noe entereit in the ark: befoir Christ.	
	S. Pancratius mart. at Rome vnder Diocletiane.	286
	S. Epiphanius bischop of Salimina in Cipre vnder Arcadius.	400
	S. Congall abot of Haliwode and conf. in Scotland vnder king Malcolme 2.	1018
13	S. Seruatius bischop of Tungria confess. vnder Theodosius.	395
	S. Gongulfus mart. at Burgundie vnder Constantine the 4.	680
14	S. Boniface mart. at Rome vnder Diocletiane and Maximiniane.	286
15	S. Torquatus with his companyongis ordineit bischops be the apostils and send in Spanyie vnder Nero.	70
	S. Dympna virgin dochter to the king of Irland marterissed be hir awin father vnder Leo the 3.	720
16	Peregrinus bischop of Antisiodore and mart. vnder Antonius Pius.	144
	S. Brandane abot and confess. in Scotl. vnder king Malcolme.	1066
17	S. Torpetes disciple of the apostlis mart. vnder Nero.	70
18	S. Conualle first archdeacon of Glascow, disciple to S. Mungo vnder king Eugenius the 4.	612
	S. Fælix bischop mart. at Spoletium vnder Maximiane.	299
19	S. Potentiana virgin romane vnder Antonius Pius.	140
	S. Yues Aduocat in Bartinie confess. vnder Charles the 4.	1347
20	S. Basilla virgin. and mart. vnder Galienus.	260
	S. Bernardinus confess. of the ordre of gray freiris vnder Friderike the 3.	1443
21	S. Helene mother to Constantine the greit quha fand the halie rude vnder hir sone.	343
22	S. Castus and Æmilius martt. in Afric vnder Gordianus.	241
23	S. Desiderius bischop of Langers vnder Honorius and Theodosius.	411
24	S. Manahen gouernour of the fourt part of Iewriland vnder Herode: Prophete vnder Tiberius.	34
25	S. Vrbane 1. pape Mart. vnder Alexander Seuerus.	226
26	S. Eleutherius pape and mart. vnder M. Antonius.	178
27	S. Ihone pape mart. be the Arianes vnder Iustinus.	525
28	S. Germane bischop of Paris and confess. vnder Iustinus the younger.	574

29	S. Conon and his sone mart. at Iconium Isauriæ vnder Aurelianus.	279
	Constantinople was tane be Mahometes 2 Empereur of the Turkis.	1453
30	S. Fœlix Pape and mart. at Rome vnder Aurelianus.	274
31	S. Petronilla virgin vnder Nero.	70

Ivnii hath 30 dayis.

1	S. Panphilus preist and mart. at Cæsarea Palestinæ vnder Maximianus.	295
	S. Claude bischop of Viene vnder Constantinus and Licinius.	322
2	SS. Marcellinus preist and Peter exorcist mart. ad Rome vnder Diocletiane.	283
	S. Erasmus bischop and mart. at Campania vnder Maximinianus.	290
3	S. Clotildis quene of France spouse to king Clodoueus vnder Iustinus.	322
	SS. Pergentinus and Laurentinus brether mart. vnder Decius.	252
4	S. Quirinus bischop and mart. at Sciscia in Sclauonie vnder Maximia.	310
	S. Metrophanes patriarche of Constantinople vnder Constantinus Arriannus.	336
5	S. Boniface Scotisman apostle of Germanie, mart. in Frisland vnder Leo the 3.	738
	SS. Martianus Nicander and Apollonius martt. at Ægipt vnder Vitellius.	70
6	S. Colme bischop and confess. in Scotland vnder king Kennethe 3.	1000
	S. Claude archbischop of Bisuntium vnder Iustinianus 2.	625
	Alexander the greit was borne and the same day that temple of Diana at Ephesus was brount: before Christ.	353
7	S. Paule bischop of Constantinople mart. at Cucusa Capadociæ vnder Constantius Arrianus.	350
8	S. Syre sister to S. Fiacre and king Eugenius the 4. his dochter vnder king Ferqhuarde in Scotland.	643
	S. Medarde bischop of Noyon in France vnder Iustiniane.	537
9	SS. Primus and Felicianus mart. at Rome vnder Diocletiane.	281

9	S. Come abbot and confess. in Scotl. vnder king Aidanus.	605
10	S. Basilides ,with vther 22 martt. at Rome vnder Aurelianus.	273
11	S. Barnabas Apost. mart. at Cypre vnder Nero.	50
	SS. Felix and Fortunatus martt. at Aquileia in Italie vnder Diocletiane and Maximiniane.	299
12	S. Tarnane archbischop of the Pichtes ordineit be S. Padie vnder king Eugenius 2.	455
	SS. Nabor and Mazarius mart. at Rome vnder Diocletiane.	282
13	S. Antone of Padua capuciane vnder Friderik the 2.	1231
14	Elisæus the prophete bureit in Samaria Palestina befoir Christ.	850
	S. Basile bischop of Cæsarea doctor of the kirk vnder Valens.	369
15	SS. Vitus Modestus and Crescentia martt. in Sicilia vnder Diocletiane.	283
	The concile of Nice begowth quhair the Arrianisme was condamneit as hæresie vnder Siluest. Pape and Const. Emper.	128
16	S. Ferreolus and Ferrutius discipleis to S. Irene mart. vnder Marc. Antonius.	175
17	S. Paula virgine mart. in Spanyie vnder Diocletiane.	286
	Elias the prophete and institor of the ordre of Carmelitis was reweseit to the hewenis in ane chariot of fyre: befoir Christ.	808
18	SS. Marcus and Marcellinus martt. at Rome vnder Diocletiane and Maxim.	289
19	SS. Geruasius and Prothasius brether martt. at Millane vnder Nero.	51
	The translatione of S. Margarite quene of Scotland hir bodie to Dumferline vnder king Alexander the 3.	1251
20	S. Silverius pape and mart. vnder Justiniane.	536
21	S. Albanus bischop of Moguntia mart. vnder Theodosius 1.	424
	The raine staincheit the 40 day efter Noa entereit in the ark: befoir Christ.	2305
22	S. Paulinus bischop of Nola in Italie vnder Theodosius 2.	421
	10 thowsand mart. in the mont Ararath besydis Alexandria vnder Adrianus and Antonius.	116
23	S. Ihone preist and mart. vnder Julianus the apostat.	366
	Fast.	
24	Midsomerday whilk is the birth of S. Ihone the baptist vnder Augustus Cæsar befoir Christ sax monethis.	

25	S. Molonache bischop and confess. in Scotland disciple to S. Brandane vnder king Eugenius 4.	629
	S. Sosipatris disciple to S. Paule vnder Domitianus.	94
26	SS. Paule and Ihone brether mart. at Rome vnder Juliane.	364
27	S. Crescens disciple to S. Paule bischop of Galatia vnder Nero.	70
	The 7 brether quha fleing the persecutione of Decius to Ephesus efter 181 yeiris sleiping awalkeit vnder Walentiniane.	431
28	S. Leo Pape and confess. vnder Justinus.	686
	S. Irenæus bischop of Lion disciple to S. Polycarpe mart. vnder Seuerus.	203
	Alexander the greit monarche deit at Babylon befoir Christ.	323
29	SS. Peter and Paule mart. at Rome vnder Nero.	70
30	S. Lucina vir. disc. of S. Pet. vnder Nero.	70

Jvlii hath 31 dayis.

1	S. Serffe bischop of Orknay and confess. vnder king Eugenius 2.	443
	S. Romulde sone to the king of Scotland archbischop and mart. at Machlene vnder Constantinus Pogonatus.	670
	Aaron deit at the mont Hor: befoir Christ.	1470
2	The visitation of our lady institut festual be pape Vrbanus 6.	1388
	SS. Processus and Martinianus mart. at Rome vnder Nero.	58
3	S. Guthagonus sone to the king of Scotland confess. banisched for the catholik faith in Flanders vnder Diocletiane.	99
	S. Anatolius patriarche of Constantinople vnder Valentinianus.	453
	Jerusalem efter 18 monethis seage was taking be Nabuchodonosor: befoir Christ.	585
4	S. Vdalricus bischop of Augusta and confess. vnder Henry the 1.	924
	Oseas prophete: befoir Christ.	821
	Aggæus prophete: befoir Christ.	518
5	S. Domitius mart. at Syria vnder Domitiane.	97
	S. Zoa mart. at Rome vnder Diocletiane and Maximiniane.	299
6	S. Padie or Palladius apostile of Scotland send be Pape Cælestine the first vnder Eugenius 2.	423

6	Esayas the Prophete was cuttit in twa partis be Manasses king of Jewda and bureit at Rogel: befoir Christ.	708
	The Capitole of Rome was brunt: befoir Christ.	80
7	S. Pantenus preist disciple to S. Mark the apostle vnder Caligula.	39
	Romulus the first king of the Romanes ewaniseit at the dowbe of Caprea swa that thair is na certaintie of his death: befoir Christ.	713
	King Edwarde the 1 of Ingland was slane be the king of Scotland at Carlie.	1307
8	SS. Aquila and Priscilla his wyff vnder Nero.	72
	S. Kiliane bischop of Herbipolis Scotisman vnder Heraclius.	630
9	SS. Anatholia and Audax martt. at Tyrus vnder Decius.	252
10	The 7 brether sones of S. Fœlicite martt. at Rome vnder Antoninus.	136
11	S. Pius pape and mart. vnder Antonius.	144
	Moyses discending frome the mont Sina brak the tables of the law: befoir Christ.	508
12	S. Hermagore bischop of Aquilege disciple to S. Mark euangeliste, mart. vnder Nero.	63
13	S. Anacletus pape and mart. vnder Domitiane.	82
13	S. Anacletus pape and mart. vnder Domitiane.	71
14	S. Phocas bischop of Sinopis mart. vnder Traianus.	119
	S. Bonauentura Cardinal confess. vnder Rodolph.	1275
15	The 9 virgines dochters to S. Donewalde vnder king Eugenius the 7. in Scotland.	712
	The departing of the apostls in the haill world to preche vnder Claudius.	45
	Ierusalem was takin be the Christianes vnder Godefride of Beloinge.	1099
16	S. Eustachius bischop of Antioche confess. vnder Constantius.	329
17	S. Alexius confess. at Rome vnder Arcadius.	398
18	S. Thennow vidow mother of S. Mungo vnder king Eugenius 2. in Scot.	445
	S. Maternus bischop disciple to S. Peter vnder Nero.	51
19	S. Epaphras bischop of the Colossians ordineit be S. Paule and mart. vnder Nero.	70
	S. Symmachus pape vnder Anastasius.	502
20	S. Ioseph callit Iustus mart. in Iewriland vnder Vespatiane.	73
	S. Margarite virgin and mart. at Antioche vnder Maximinus.	243
21	Daniel the prophete: befoir Christ.	527

21	S. Praxedes virgin at Rome vnder Antonius Pius.	141
22	Marie Magdalene quha deit at Marsils in France vnder Titus.	84
23	S. Apollinaris bischop of Rauenna ordineit be S. Peter and mart. vnder Vespatiane.	74
24	S. Christiana virgin and mart. at Tyrus vnder Diocletiane. Fast.	285
25	Eames Apostle brother S. Ehone, mart. vnder Herode at Eerusalem.	45
26	S. Anne the mother of our lady vnder Augustus.	1
27	S. Pantaleemon mart. at Nicomedia vnder Diocletiane.	307
	Nehemias bigowth to repaire Ierusalem: befoir Christ.	453
28	S. Victor pape and mart. vnder Seuerus.	195
	S. Innocentius pape confess. vnder Honorius.	416
29	S. Ole king of Swadine and mart. vnder Conradus.	1028
30	SS. Abdon and Sennes martt. at Rome vnder Decius.	254
31	S. Germane bischop of Antisiodore, vnder Theodosius Catholicus.	422

Abgvst hath 31 dayis.

1	Lawmesse day quhen S. Peter was castin in prisone be Herod vnder Claudius.	45
	The 7 brether of the Machabetis was martyriseit with thair mother and maistair Eleazarius be Antiochus: befoir Christ.	165
2	S. Steine pape and mart. vnder Valeriane.	256
	The Romanes was defait be Hannibal at the Cannes: befoir Christ.	212
3	The finding of the bodie of S. Steine first Mart. at Ierusalem vnder Honorius.	415
4	S. Dominik institutour of the blak frereis vnder Friderik 2.	1221
	S. Aristarchus disciple to S. Paule bischop of the Thessalonians vnder Nero.	67
5	S. Osualde king of Ingland mart. vnder Constantine 3.	643
6	The transfiguratione of Christ on the hill Thabor vnder Tiberius.	32
	S. Sixtus 11. pape and mart. vnder Decius.	257
	S. Hormisda pape vnder Zeno.	516
7	S. Donatus biscop of Aretium and mart. vnder Iuliane the apostat.	362
	Ierusalem with the temple of Salomon was brownt be the Chaldeans: befoir Christ.	566

8	S. Cyriacus mart. at Rome vnder Diocletiane.	285
9	S. Romane man of veir conuertit be the confessione of S. Laurence mart. at Rome vnder Decius. Fast.	252
10	S. Laurence archdiacon and mart. at Rome vnder Decius.	252
	S. Blane bischop and confess. in Scotland quhom fra Donblane is named vnder king Kennete 3.	1000
	King Francis 2 spouse to quene Marie of Scotland deit impoisoneit.	1536
11	S. Susanna virgin niepce to S. Gaius pape and mart. at Rome vnder Diocletiane.	302
	The resaiwing of the crowne of thornes quhair with our lord was crowneit from the infidels be S. Ludoik king of France.	1232
12	S. Claire virgin vnder Conradus 4.	1253
13	S. Hippolitus mart. at Rome vnder Decius.	258
14	S. Eusebius preist and confess. at Rome vnder Constantius Arrianus.	347
	S. Gregorius preist and mart. at Rome vnder the same emperour. Fast.	347
15	The Assumptione of our lady vnder Tiberius callit first lady day.	35
16	S. Vrsatius heremeit and confess. vnder Licinius.	256
	S. Arnulphe bischop of Metz confess. vnder Constantinus 4.	641
	S. Rock confess. at Lion in France vnder Friderike 2.	1322
17	S. Mametes bairne and mart. at Cæsarea Cappadociæ vnder Aurelianus.	271
	S. Iero preist and mart. in Holland vnder Ludouik the 2.	870
18	S. Inane confess. at Iruine in Scotland vnder king Kennede the 1.	839
	S. Agapitus mart. at Præneste vnder Aurelianus.	271
19	S. Iulius senatour and mart. at Rome vnder Commodus.	187
	S. Andro coronelle of men of weir mart. with 2597 of his armie vnder Aurelianus.	275
20	S. Bernarde abbot of Clareual vnder Friderik the 1.	1154
	S. Samuel prophete: befoir Christ.	1111
	His bodie was transportit frome Iewriland to Thrace be Augustus Arcadius.	404
21	S. Anastasius mart. at Salona vnder Aureleanus.	272
22	S. Sophronianus mart. at Angustodunum vnder Aurelianus.	274
	S. Timothie mart. at Rome vnder Diocletiane.	308

23	S. Zachæus bischop of Ierusalem the 4 fra S. Iames vnder Galba. Fast.	68
24	S. Bartolomie Apostle mart. in the Indeis vnder Vespatiane.	71
	S. Erchade bischop and confess. in Scotland vnder king Malcolme 1.	933
25	S. Ludoik king of France he deit in Afrik.	1227
	S. Genesius mart. at Rome vnder Diocletiane.	306
26	S. Zepherinus pape and mart. at Rome vnder Seuerus and Antonius.	204
27	S. Malrube heremeit and mart. be the Daneis at Marne in Scot. vnder king Malcolme 2.	1024
	S. Rufus mart. at Capua vnder Titus.	80
28	S. Augustine bischop of Hippon in Afrik, doctor of the Kirk ane greit ennimie to all heretikis vnder Theodosius younger.	430
29	The beheiding or rather finding of S. Ihone baptiest heid vnder Tiberius.	31
30	S. Fiacre abbot and confess. sone to Eugenius the 4 king of Scotland he lyis besyd Meaux in France.	643
31	S. Aidane bischop of Northumberland Scotisman vnder king Donald.	637

September hath 30 dayes.

1	S. Geles abot of Arls in Prouance patron of Edinbourge vnder Charles the greit.	788
	Iosua conductor of the Iewis sucsessor to Moyses deit: befoir Christ.	1436
	The 12 brether martt. at Beneuentum vnder Valerianus and Galienus.	258
2	S. Iuste bischop and heremeit by Lion in France vnder Aurelianus.	279
3	S. Phœbe virgin disciple to S. Paule vnder Nero.	55
	S. Serapia virg. and mart. vnder Adria.	118
	SS. Euphemia, Dorothea, Tecla and Erasma martt. at Aquileia vnder Nero.	64
4	S. Marcelle mart. at Cabilon vnder Antonius.	170
5	S. Victorin mart. at Rome vnder Nerua.	98
	S. Bertinus abot, vnder Iustiniane the 2.	698
6	S. Onesiphorus disciple to the Apostols vnder Nero.	63
	S. Lætus bischop and mart. vnder Zeno.	479
7	S. Ihone mart. vnder Diocletiane and Maximiane.	306

7	S. Regina virgin and mart. at Augustodunum vnder Decius.	244
8	The letter lady day of harweist quhilk is the birth of our lady: befoir Christ.	14
	S. Adriane mart. vith vther 23 martt. at Nicomedia vnder Diocletiane.	298
	Ierusalem according to the prophesie of Christ was vtterly brount and distroyet be Vespatiane.	73
9	S. Gorgone mart. at Nicomedia vnder Diocletiane.	288
	S. Sergius pape vnder Iustiniane the 2.	702
	S. Queranus abot in Scotland vnder king Ethus.	876
10	S. Hilarius Pape vnder Zeno.	465
	S. Theodardus bischop of Leodium and mart. vnder Constans.	655
11	SS. Protus and Hyacinthus mart. at Rome vnder Galienus.	267
	SS. Fœlix and Regula mart. vnder Diocl.	302
12	S. Guido confess. in Brabante vnder Henry the 5.	1112
13	S. Amatus bischop and confess. at Dowa vnder Iustiniane the 2.	690
14	The exaltatione of the halie croce be Heraclius callit halie rudeday.	614
	S. Cornelius pape and mart. vnder Decius.	252
	S. Cypriane bischop of Carthage and mart. vnder Valerianus and Galienus.	258
15	S. Nicomedes preist disciple to S. Peter and mart. at Rome vnder Domitiane.	90
	S. Mirine abot of Paslay and confess. in Scotland vnder king Finbarmache.	369
16	S. Niniane bischop of Quhyterne and confess. in Scotland quhen as we was exyleid be the Romanes.	437
	S. Eupheme virgin and mart. vnder Diocletiane.	290
17	S. Lamberte bischop of Leodium and mart. vnder Pipinus.	760
	The boilding of the wallis of Ierusalem was perfaitit be Nehemia: befoir Christ.	453
	S. Francis resaweit the Impressiones of Christis 5 woundis on the mont Aluerna neirby Assisium.	1212
18	S. Methodius bischop of Tyrus mart. at Chalcis in Greice vnder Diocletiane.	301
	S. Satyrus brother to S. Ambroise confess. vnder Valens and Gratianus.	380
19	S. Januarius bischop and mart. at Beneuentum vnder Diocletiane and Maximiniane.	304
20	S. Fausta virgin and mart. vnder Diocletiane and Maximiniane.	304

20	S. Eustache with his wyff and bairnes martt. vnder Adrianus.	18
	Romulus and Remus was borne: befoir Christ. Fast.	70
21	S. Mathew apostle and Euangeliste mart. in Aethiopia vnder Vitellius.	60
22	S. Maurice with 6666 mart. at Sedunum vnder Diocletiane and Maximinianus.	307
	S. Lolane bischop and confess. in Scotland vnder king Dunkane.	1034
23	S. Linus pape success. to S. Peter and mart. vnder Nero.	70
	S. Liberius pape and confess. vnder Iuliane the apostate.	362
	S. Thewnan abbot and confess. in Scotland maister to king Eugenius the 6.	684
24	S. Audochius Thyrsis and Fœlix martt. at Augustodunum vnder Aureliane.	274
	S. Gerarde bischop and mart. in Hungarie vnder Nero.	74
25	S. Barre first bischop of Cathenesse and confess. vnder king Malcolme the 3.	1074
	S. Cleophas ane of the 72 disciples of Christ mart. at Emaus vnder Nero.	69
26	S. Iustina virgin mart. vnder Diocletiane.	290
27	SS. Cosme and Damiane martt. at Aegea vnder Diocletiane.	310
28	S. Wencelaus king of Boheme mart. vnder Otto the 1.	974
	S. Machane bischop and confess. in Scotland vnder king Donalde.	856
29	Michelmes whilk is the dedicatione of S. Michelis kirk in mont Garganus vnder Anastasius.	500
30	S. Hieremie preist doctor and Cardinale of the Catholik and Romane Kirk vnder Theodosius younger.	420

October hath 31 dayes.

1	S. Remy bischop of Remys in France vnder Leo younger and Zeno.	471
	Pompeius efter the defait of Pharsalia fled to Ægypt quhair he was beheideit be Ptolomeus younger: befoir Christ.	45
2	S. Leodegarius bischop of Augustodunum and mart. vnder Constantinus the 5.	480

2	The arke of the couenant of the Lord was borne into the temple of Salomon: befoir Christ.	1020
3	S. Dionyse Areopagite bischop S. Paulis disciple and mart. in France vnder Domitiane.	99
4	S. Francis institutour of the ordre of gray freries confess. vnder Friderike 2.	1226
	SS. Crispus and Gaius disciples to S. Paule vnder Nero.	69
5	S. Placidus with vthers dyuers martt. at Sicile vnder Iustiniane.	547
6	S. Bruno confess. institutour of the Chartreux mounkis vnder Henry 4.	1086
	S. Sagar disciple to S. Paule vnder Titus.	83
7	S. Marke pape and confess. vnder Constantinus the greit.	336
	SS. Marcellus and Apuleius disciples to S. Peter and martt. vnder Domitiane.	93
8	S. Triduane virg. in Scotland vnder king Conranus.	532
	SS. Benedicta and Pelagia virgines and mart. vnder Carus.	286
9	SS. Dionyse preist callit Rustike and Eleutherius mart. at Paris vnder Aelianus Hermanus.	120
	Abraham deit: befoir Christ.	1837
10	S. Gereon with vthers 318 martt. vnder Maximianus.	303
11	S. Andronicus with vthers dyuers mart. at Cilitia vnder Diocletiane.	301
12	The 4976 mart. in Afrike vnder Hunerik king of the Vandals.	479
13	S. Conuallane abbot in Scotland and confess. vnder king Conranus.	527
	S. Fincane and Findoche virginis in Scotland vnder the same.	526
	S. Carpe, disciple to S. Paule mart. at Troades vnder Vitellius.	59
	S. Theophilus bischop of Antioche S. efter S. Peter vnder Aelius Aurel.	181
14	S. Calixtus pape and mart. vnder Alexander Seuerus.	123
	S. Donatianus bischop of Remys vnder Constantius and Galerius.	308
15	S. Culmane bischop and confess. in Scotland vnder king Conranus.	512
16	S. Galle abbot in Scotland vnder king Conranus.	590
17	S. Reule abbot in Scotland vnder king Eugenius the 1.	368
	S. Heron bischop of Antioche disciple to S. Ignace vnder Traianus.	119

17	The arke of Noa destitut of walter rested on the montaineis of Ararath in Armenia befoir Christ.	2308
18	S. Luck apostle and Euangelist quha deit at Bythinia vnder Domitiane.	90
	S. Monon Scotisman mart. at Arduena vnder Arcadius.	404
19	S. Ptolomeus and Lucius mart. at Alexandria in Ægipt vnder Antonius Pius.	144
20	S. Caprasius mart. at Egennes in France vnder Maximiniane.	306
21	S. Hilarion abbot and heremeit vnder Constantius.	351
	The 11000 virginis martt. at Coloinge in Germanie vnder Valentiniane.	450
22	S. Abericius bischop of Herapolis disciple to the Apostils vnder Titus.	83
	S. Seuerus bischop of Rauenna vnder Caracalca.	200
23	S. Theodoricus preist and mart. vnder Iuliane the apostat.	366
	S. Senerine bischop of Coloigne vnder Theodosius Catholicus.	384
24	S. Fœlix bischop with Audactus and Ianuarius preistis martt. vnder Diocletiane.	301
	S. Euergistus bischop of Coloinge success. to S. Seuerine mart. vnder Honorius and Theodosius.	414
25	S. Marnoke bischop and confess. in Scotland deit at Kilmaronoke in Cuninghame vnder king Crathlinthus.	322
	SS. Crispine and Crispiniane mart. at Suesson vnder Diocletiane.	301
26	S. Bean first bischop of Murthlie kirk whilk bischopric was transfereit to Aberdene vnder king Malcolme 2.	1010
27	Vincentius, Sabinus and Christeta martt. in Spanyie under Rodolphus. Fast.	1285
28	SS. Simon and Iude Apostils and mart. in Perse vnder Traianus.	103
	S. Cyrilla dochter to Decius the Emperour martt. vnder Claudius.	271
29	S. Kenneit Scotiswoman and ane of the 11000 virginis mart. at Coloinge vnder Valentiniane.	450
	S. Narcissus bischop of Ierusalem vnder Seuerus and Antoninus.	157
30	S. Serapion bischop of Antioche vnder Commodus.	182
	S. Tarkin bischop and confess. in Scotland vnder king Soluathius.	889
31	S. Quintine apostle of Veromandia, mart. vnder Maximianus.	290
	S. Foillane bischop Scotisman martt. in Germanie vnder Iustiniane.	530

November hath 30 dayes.

1	Hallawmes whilk is the feist of al sanctis institute be pape Gregore 4 fest vnder Ludoike the godlie.	835
	S. Cæsarius and Iulianus mart. at Terracina in Italie vnder Claudius.	44
	S. Beye virgin in Scotland vnder king Donald.	896
2	The commemoratione of all saulis fidelis institute festuall be pape Gregorius 5 vnder Otto 3.	989
	S. Maure virgin in Scotland quhom fra Kilmaures in Cuninghame is callit vnder king Donald.	899
	S. Victorinus bischop and mart. vnder Diocletiane.	301
3	S. Quartus bischop of Berythia disciple to S. Paule vnder Traianus.	94
	S. Hubert bischop of Leodium vnder Leo 4.	731
	S. Englate bischop and confess. in Scotland vnder king Kennete 3.	966
4	S. Pierius preist vnder Philippe empero.	249
	SS. Vitalis and Agricola mart. at Bouloinge in Italie vnder Maximiane.	306
5	S. Zacharia prophete S. Ihone baptist his father vnder Tiberius.	14
	S. Malachie bischop in Irland.	1143
6	S. Leonarde confess. vnder Anastasius.	404
	S. Wilbrodde bischop and confess. in Frisland Scotisman vnder Iustiniane.	688
7	S. Prosdocimus bischop of Padua ordineit be S. Peter vnder Titus.	82
	S. Engelbertus archbischop of Colonia Agrippina and mart. vnder Friderike 2.	1225
8	SS. Claudius, Nicostratus Simphorianus, Castorius and Simplicius mart. vnder Diocletiane.	301
	S. Moroke confess. in Scotland vnder king Achaius.	817
	S. Geruade confess. and bischop of Murray vnder king Achius.	812
9	S. Theodore mart. vnder Maximianus.	307
10	S. Triphon Respicius and Nympha mart. vnder Decius.	252
11	S. Martine bischop of Tours in France vnder Theodosius callit Martimes.	386
	S. Mennas mart. in Phrygia vnder Diocletiane.	301
12	S. Martine pape and mart. vnder Constantius.	652
	S. Machare bischop and confess. vnder king Soluathius in Scotland.	887

12	S. Leuine bischop and mart. at Gent in Flanders Scotisman vnder Theodosius.	384
13	S. Kiliane bischop and confess. in Franconia Scotisman vnder Iustiniane 2.	687
	S. Deuinike bischop and confess. in Scotland vnder king Soluathius.	887
14	S. Clementinus Theodatus and Philominus mart. vnder Nero.	70
	S. Middame patron of Sillorthe bischop and confess. in Scotland vnder king Conranus.	503
15	S. Mathute Scotisman bischop and confess. at Santonas vnder Iustiniane.	553
	S. Fœlix bischop of Nola in Italie vith vther 30 mart. vnder Maximinus.	284
16	S. Margaret quene of Scotland spouse to king Malcolme the 3 this day scho deit.	1097
	S. Eucherius bischop of Lion in France vnder Valentiniane and Martianus.	453
17	S. Dinyse bischop of Alexandria confess. vnder Valerianus and Galienus.	258
	S. Anianus bischop of Orleans in France vnder Honorius.	404
	S. Gregore callit Thaumaturgus bischop of Neocæsarea mart. vnder Galienus.	267
	S. Terguse bischop and confess. in Scotland Patron of Glames vnder king Conranus.	505
18	SS. Romane and Barula mart. at Antioche vnder Diocletiane.	291
19	S. Pontiane pape mart. vnder Maxi.	236
	S. Gelasius Pape vnder Anastasius.	495
20	S. Maxence dochter to the king of Scotland and mart. at the brige callit frome hir brige of S. Maxence in France vnder Constantinus.	742
	S. Proclus patriarche of Constantinople vnder Valentiniane.	438
21	The presentation of our lady in the temple vnder Augustus institut festuall be pape Pius 2.	1464
22	S. Cicile virgin and mart. at Rome vnder Adrianus.	224
23	S. Clemente pape mart. vnder Tra.	99
24	S. Chrysogonus mart. at Rome vnder Diocletiane.	302
25	S. Katherine virgin and mart. at Alexandria vnder Maxentius.	3055
26	S. Peter bischop of Alexandria mart. vnder Maximinus.	306
27	S. Ode virgin dochter to the king of Scotland vnder Iustiniane 2.	700
28	S. Sosthenes disciple to S. Paule vnder Nero.	52

28	S. Gregore 3. Pope vnder Leo 3.	741
29	S. Saturninus mart. at Tolose vnder Nero. Fast.	52
30	S. Andro apostle Patron of Scotland mart. in Achaia vnder Vespatiane.	76

December hath 31 dayes.

1	S. Eloy bischop of Noion in Picardie in Scotisman vnder Constans.	657
	S. Ansanus mart. vnder Diocletiane.	301
2	S. Bibiane virgin and mart. at Rome vnder Iuliane the apostat.	364
3	S. Claude with his sones and 70 vthers mart. at Rome vnder Numerianus.	288
4	S. Barbara virgin and mart. at Nicomedia vnder Maximianus.	305
	SS. Sophronius and Olimpius martt. at Rome vnder Valerianus and Galienus.	258
5	S. Crispine virgin and mart. in Afrike vnder Diocletiane.	301
	S. Sabbas abbot and confess. in Cappadocia vnder Iustiniane.	530
6	S. Nicole bischop of Myra and confess. vnder Constantinus.	343
7	S. Agathon mart. at Alexandria vnder Decius.	252
	S. Ambroise was ordinet bischop of Millane vnder Valentiniane.	373
8	The conception of our lady institutit festuall be Pape Sixtus 4.	1466
	S. Eutichianus pape and mart. vnder Aurelianus.	282
	S. Macarius mart. at Alexandria vnder Decius.	252
9	S. Locadia virg. mar. at Tolete in Spanyie vnder Diocletiane.	302
10	S. Melchiades pape and mart. vnder Constantine the greit.	304
	SS. Carpopherus preist and Abundius mart. vnder Diocletiane.	301
	Bellisarius recowereit Rome frome the Gothis vnder Iustiniane.	537
11	S. Damasus Pape vnder Theodosius.	387
	S. Thraso mart. vnder Maximinus.	238
12	S. Paule bischop of Narbon disciple to S. Paule the Apostole vnder Nero.	51
	SS. Dionisia Mercuria and Ammonaria martt. at Alexandria vnder Decius.	252

13	S. Lucia virgin and mart. at Syracusas in Sicile vnder Diocletiane.	302
	S. Autberte bischop of Cambray vnder Constans.	643
14	S. Drostane mounke and confess. in Scotland mother brother to King Achaius.	587
	S. Spiridon bischop of Cypre confess. vnder Maximiniane.	310
15	S. Valeriane bischop and confess. in Afrike vnder Iuliane the apostate.	353
16	S. Eurardus duke of Foroiulium and confess. vnder Ludoike the godlie.	840
	The Pandectis of the ciuile law was publischeit be Iustiniane.	534
17	S. Lazarus quha was raisit frome daith be Christ bischop and mart. at Marsils in France vnder Domitiane.	84
18	S. Manere bischop and confess. in Scotland vnder king Dungalle.	824
	S. Gatiane bischop of Tours and confess. vnder Nero.	52
19	S. Nemesius mart. in Ægipt vnder Decius.	252
20	S. Ammon, Zeno, Ptolome, Ingenuus, and Theophilus, martt. at Alexandria vnder Decius.	252
	S. Philogonius bischop of Antioche vnder Constantinus and Licinius. Fast.	318
21	S. Thomas Apostle mart. in the Indis vnder Vespatiane.	75
22	S. Ethernane bischop and confess. disciple to S. Colme in Scotland vnder king Aidanus.	582
	S. Schirion mart. at Alexandria vnder Decius.	252
23	S. Victoria virgin mart. at Rome vnder Decius.	252
24	The 40 virgines martt. at Antioche vnder Decius. Fast.	252
25	Yulday whilk is the birth of our Saluetour Iesus Christ vnder Augustus Caesar the yere of the world.	3962
	Charles the greit was declaireit Emperour the first of Germanie by Pa. Leo 4.	801
	Willame the bastard of Normandie callit the conquerour haiffand conquesit Ingland was crowneit king thairof.	1067
26	S. Stewin first mart. in Iewriland vnder Tiberius.	34
	S. Dinyse pape vnder Flauius Claudius.	271
	S. Zosimus pape vnder Theodosius 2.	420
27	S. Ihone Apostle and Euangelist he deit at Ephesus vnder Traianus.	100
28	The Innocentis whilkis was slane be king Herode.	1

29	Dauid king of Iewriland and prophete before Christ.	1042
	S. Thomas bischop of Canterberrie mart. in Ingland vnder king Henry the 2.	174
	The Code of the Ciuile lawe was perfaitit and publischeit be Iustiniane.	535
30	S. Sabinus bischop with vthers dyuers martt. at Spoletum vnder Maximinianus.	304
31	S. Siluester Pape vnder Constantine the greit.	314
	Nebuchadnezar beseaged Ierusalem the seconde tyme befoir Christ.	588

Ane Ample Declaration of the Kalendar and thais thingis quhilk perteineis thairto.

Sig. g. vii. Persawing the kallendar of lait reformeit be the authorite of pape Gregore 13, and aduys of the maist lerneit and expert mathematicians of this age, to be improueit and reiectit be thame quha haiffing altogither castin of the obedience of the Catholik apostolik and Romane Kirk with the trow feir of God, do contempe and negleict quhatsoeuer do proceid ather from the hail body thairof, ather yeit ony particular membre of the same. Nocht considering swa mekil the gowdnes or profeit of the worke, as thair awin affection towardis the author thairof, be ressone thair will being indewit with ane inueterat malice aganis the Catholik kirk, makis thame to tyne taist, of all that do proceid thairfra. Heirfore to the effect that thay quha ar nocht withdrawin be ane obstinat selfuil may vnderstand the occasion and ressones as also the end quhairto the kallendar hes bene reformeit, I think it sall be acceptable to the vnaffectionat ridar, giff before I declair euerie poynt of this kallendar and vse thairof, I sall pen summairlie the occasion and ressones quhilk hes moweit the Catholik kirk to take in hand and performe this præsent reformation of the kallendar.

Of the Reformation of the Kallendar.

Amangis the Romanes quhom the Christians haiff followeit thair was thre dyuers sorts of kallendars. The first was ordineit be Romulus before Christ 730 yeres: quhilk according to the quantitie of the yere obserueit in that age to contene 304 dayes, was diuydit in ten monethis, Marche, Apryl, Maij, Iunij, Iulie, August, September, October, Nouember, December. The second was constitut be Numa Pompilius 20 yeres thairefter, before Christ 710 yeres, quha following the Arabs did diuyde the yere haiffing 354 dayes in 12 monethis, adding to the formair ten of

Romulus Ianuar and Februar: all reconed according to the cowrse of the moone, quhilk do change twelff tymes in the yere. Bot Iulius Cæsar, efter Numa Pompilius 666 and before Christ 44 yeres, persawing the festuall dayes nocht to returne yerlie in the same session and tyme of yere, quhairin thay war constitut in the beginning. Be ressone the quantitie of the yere did nocht accorde to the cowrse of the sone, quhilk is mair assureit thane the cowrse of the moone. He be the aduys of Marcus Flanius and Sosigenes ordineit it to haiff 365 dayes and 6 houris reconed according to the cowrse of the sone, quhilk thay estimeit at that tyme to be completed in swa mony dayes and houris.

And becaus the 6 houris being yerlie omittit in 4 yeres accompleseit ane day, the same was addit to the faird yere in the moneth of Februar, quhairby the faird yere was maid to haiff 366 dayes and callit lepe yere. Bot this calculation nocht being altogither æquall to the cowrse of the sone, quhilk sence hes bene obseruit to be accompleseit in 365 dayes 5 houris 10 min. and 16 secondis, maid the æquinoxe of springe tyme to anticipat swa mony dayes passand bak in the kallendar towardis the beginning of the moneth, as oftymes sence Iulius Cæsar 134 yeres hes passeit. For seing Iulius Cæsar reconed the yere to haiff 10 min. 44 secondis mair thane the iust cowrse of the sone, quhilkis in 134 yeres makis ane day, in 402 yeres almaist thre dayes: it behoweit the æquinoxe, quhilk in Iulius Cæsar tyme did fall on the 23 day of Marche, haiff passeit bak to the 21 day at the consele of Nice, quhilk was haldin efter Iulius Cæsar 369, and efter Christ 323 yeres: as also at this present to the 11 day of the said moneth. Heirfore seing that at the consele of Nice, pasche day was ordineit to be celebratit the sonday nixt after the 14 change of the moone, quhilk at that tyme did fall ather on the day self of the æquinoxe, ather ellis on the day nixt thairefter. Bot in this our age throwch the anticipation of the æquinoxe is distant thairfra almaist 4 dayes. It was ordineit thairfore at the last generall consele halding at Trent, the Kallendar to be reformeit to the effect that baith the springe tyme æquinoxe, and 14 change of the moone micht be restoreit

to the same tyme and day, quhairon thay fell at the consele of Nice: as also pasche day celebrat at the same tyme quhilk was prescryweit be the said consele: quhairas the error of Iulius Cæsaris kallendar had maid the same by tymes to be celebrat before the 14 moone. And considdering the said reformation was nocht able to be performeit be the consele, it was thocht expedient to remit the cair thairof to pape Pius Quintus, quha being interueneit by daith, left the same to pape Gregore his successor to be accompleseit. Be quhom was assembleit to that effect the maist lerneit and expert mathematicians of Europe, quha efter lang and diligent inquisition of all thais thingis quhilkis micht serwe or perteine to the said reformation, thocht it maist expedient to tak away the ten dayes, quhairby the æquinoxe of springe tyme had passeit the dew tyme of the consele of Nice, swa that the anticipation being subtractit, the said æquinoxe micht be restoreit to the 21 day of Marche as it was before. And to eschew seke error in tymes cumming, quhair as euerie hundereth yere was complit lepe yere, thay estemeit necessar to make bot euerie faird hundereth yere lepe yere, to the effect that the thre dayes, quhilkis do ouerrine in 402 yeres being subduceit from the formair thre hundereth yeres, the æquinoxe sowld remane perpetuellie stable at the 21 day of Marche, and 14 moone fall ather on the day of the æquinoxe or ellis on the nixt following, as also pasche day be celebrat, in dew tyme according to the ordinance of the consele of Nice. Considdering heirfore the præsent reformation is nocht only swa astableseit by infallible ressones, as may suffice to content ony man quha ather dois vnderstand the same, ather ellis will giff eir to ressone: bot also derect to seke ane end, quhilk all gowd Catholikis do imbrace. I dowt nocht bot it sall be acceptable baith to thame quha do liff vnder the obedience of the Catholik kirk, as also to thais, quha nochtwithstanding that thay being deuorceit from the Catholik kirk, do neglect the celebration of the festuall dayes, keipeit be the same, and for that respect do nocht admit this present reformation: yeit is willing to accepte quhatsoeuer be ressonable and profitable for the commonwelth as in speciall

THE TABLE OF FVLL SEY AT ALL YE COSTES OF SCOTLAND.[1]

The Dayes of ye moone.	At the wike of cathneſſe.	Ac Pithland firthe At ye ylis of orknay.	Betuix archaten and ye ſteir of aſſyn.	From ye ſteir of aſſyn to loche byrne. at wruyne. at aire. Langes ye coſte of karike.	At ye mulle of galloway. At ye yle of man. at arrane. at buite. From loche byrne to kilarke and kilsa. Langes ye coſte of ſky weſt and barre.	At leithe. At kingorne. At aberdene. At murray firthe. At inwerneſſe. Langes ye coſte of galloway to ſolway ſandis. Langes ye coſte of angows marre and mairnes.	At fyfneſſe. At S. Andro. At karaille.	At dundie. At browchtie, From ye mulle of kyntyr, Langes ye coſte of lorne.	At ye mulle of kintyr at halyyland. Langes ye coſte of kyntyr.

[1] The tide table is here reproduced as it is the first of its kind known to have been printed for the whole of the Scottish coast. The table added to the Calendar of the Bassandyne Bible was calculated for Leith only.

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this present reformation quhairby the quantitie of the yere is maid æquall with the iust cowrse of the sone, swa that heirefter the calculation of the Kallendar may answeir to the richt sessones of the yere. And albeit thais ressones may satisfie thame quha ar nocht infected be ane affectionat malice aganes the catholik kirk, yeit knawing how difficile it is to ane Catholik abyding and dwelling amangis thame, quha is addicted to ane particular sect of the pretendi relligione, and do altogither reiect the present reformation: to obserwe the festual dayes according to the institution of the kirk vnles he sowld knaw the difference betuix the twa kallendars. I thocht it necessar to conionne the awld kallendar with the reformeit, and annexe thairto twa tables of the Mouable festis for 48 yeres to cum, quhairof the ane do serwe to the awld, the vther to the reformeit kallendar. Nather only haif I comprehendit heirin thais thingis quhilkis be vseit in the common kallendars: bot also all thais, quhilkis may serwe to the vse of all sort of men: as heirefter is declarit at lenth.

Last seing the ebbeing and flowing of the sey do depend of the moone, I haiff disposed all the varieties of full sey throwchout all the costes and heweningis of Scotland according to the dayes and age of the moone in this table following. The vse quhairof be this lowke quhat day of the age of the moone it is that day quhairin ye wald knaw ful sey in ony hewening heir mentioned, and against the same ye sall finde in this table vnder that hewening the hour and minutis of full sey for that day. The lettres D. N. annexed to euerie ranke do distinguis the houris of the day frome the houris of the nicht, compting the day frome 6 of the morning to 6 at euening, the nicht frome 6 at euening to 6 of the morning, and, albeit euerie 24 h. the sey do fill twys: yeit I haiff reconed only that quhilk do fall the moone being in our hemisphere becaus the vther may be easelie collectit thairof, for quhen the ane fallis on the day the vther do fall vnder nicht at the lyk hour. Sig. i. vi. *v.*

Heir is takin in the table of the full seys.

The Second Part
of the Kalendare contening the cataloge of the Sanctes.

Sig. i. viii. As concerning the vther part of this præsent Kalendar quhairin is comprehendit the Sanctes and martyres vith the tyme of thair death or suffering I haue compyled the same mair exactlie to the effect the vulgare peple and thais quha geues mair place to reasone and authoritie of the fathers thane to ony particular affectione or opinione, may easilie perceaue the malice and ignorance quhairby the Caluiniane ministers abuses the simple and vnlerned peple in thair Kalendar prafixed to thair new translated Bibles imprented at Edinburgh.[1] Quhairin first is manifest thair fraudful and inuyful dealing in that thai haiff insert for the first sanctes of the realme of Scotland Paule Craw, Seir Valter Mil, and vthers of liate memorie and hes nocht maid mentione of thame quha hes florised in this realme sa lang befoire, as S. Colme, S. Patrik, S. Mungo, quha hes giuin vndouted testimonie of thair haly life and hes bein acknawledged for sanctes nocht only in this realme bot throuchout the hail warld as is cleir of sindrie monuments and martyrologes: quhairin thay schaw cleirly that as thay professe nocht ane religione with thame so thay acknaulege thame nocht for sanctes: bot wald abolis thair names out of the memorie of men. Nixt thay schaw thair greit temeritie pitting sic men in thair Kallendar for sanctes quha nather in life and conuersatione, nather in the houre of deathe schaw ony appearence of godlynes.

Thirdly ye may perceaue thairin thair vnskilful ignorance in that thay haiff proceded vithout ony reule to knaw quha is sanctes or nocht, for gif thai manteine that the kirk (to quhome

[1] The Arbuthnot-Bassandyne Bible (1582) here referred to was not a new translation, but a reprint of the Genevan version. The Calendar and tables prefixed to it were compiled by Robert Pont.

was promised the haly ghaist and quha vses nocht to canonize ony sancte vithout approbatione of miracles and efter lang fasting and praying, yit neuertheles may erre in the canonizatione of ane sancte: quhat assurance can we haiff of Kilpont, Craig and vthers quha ar the canonizars of thir new sanctes, bot thay may also erre. For albeit euerie ane of thame do wante proudlie and vanelie that he is prædestinat, yit thay vil nocht be so impudent as to say ony of thame to be assured of the prædestinatione of ane vther. Fairdly thair proudnes is intolerable in setting to light ane Kallendar quhilk nocht only be the Catholik Kirk bot even be ony hæretical congregatione out of the realme of Scotland can nocht be approued. As to the Catholik kirk the mater is euident for scho hes condamned Hus, Luther and sike vthers of that sort for maist damnable and perniciouse hæretiks: and as to the assemble of hæretiks, to prætermit mony vthers, gif it be præsented to the Lutherien synagoge, Zuingle, Caluine and thair complices vil be estimed viked sacramentaires all reddy giuen to the diuelle be father Luthers awne mouth (L. quod verba cænæ adhuc stent) bot gif it be præsented to the brethrein of Geneue thay vil rebuke it because thay condamne Luther as ane hæretik touching the sacrament of the altar and vther poinctes of religione and vil find great falt also that in the 21 of Februar thay put in Martin Luther slept in the Lord, and left out Iohn Caluine, as gif he had nocht slept in the Lord als veill as Martin Luther. It followis thairfore that this new Kalendar is as the hideouse monster of Lucretius quhilk is said to haiff: *Prima leo, postremo draco, media ipsa chimera.*

That is to say Catholiks as sanctes Chrysostome, S. Hylare, ioined vith Lutherans and Caluinists: for albeit al the ministers of Scotland put thair heades togither thay vil neuer be able to conioine S. Augustine, S. Ambrose, S. Chrysostome in ane confessione of faith vith Luther and Caluine mair thane Christ and Belial. Last of al thay schaw thair miserable blindnes that in thair kalendare thaiy haiff left out al memorie of Pasche day, Ascensione day, Witsonday and vthers quhilkes euer hes bene obserued amangs all Christians sence the beginning, to hald ws

in perpetual remembrance of the mysteries of our faith in swa farre that S. Augustine sayes in his 118 epistle, *insolentissimæ est insaniæ*, it is extreme vodnes to doubt quhither thay ar to be kept haly or nocht. And albeit forced be the veritie thay put the Natiuitie of our Sauiour on the 25 of December yeit, throuch inuy of the Catholik kirk aganst the practise of al Christian men that euer hes bene before thame, thay celebrat it nocht as haly day, and meikle less the dayes of our blissed lady, mother of Christ, and vther sanctes quhilkis thay haiff put also in thair kalendare albeit thay acknauleged neuer that religione quhilk thay professe quhair in thay mane confesse of necessitie that thay contrauene the vse of the Catholik kirk accustomed to celebrat the memorie of sanctes be the institutione of haly dayes. . . .

THE FIRST CHAPTER
in the quhilk is treitit of faith and of the articlis thairof.

page 1. *Quha aucht to be callit ane Christiane?*

He qvha professis the sound and helthfull doctrine of IESUS Christ verray God, and verray man, in his halie kirk. Quha saeuer heirfoir is ane trew Christiane, condemnis and detestis alluterlie al kynd of worschipping of God, and all sectis quhilkis ar found in quhatsumeuir place different frome the doctrine of Christis halie kirk: sic as præsentlie is the sectis of the Iewis, of Ethnicques, of Mahomeit, and all hæretiques.

To quhat nummer of heidis may we schortlie reduce the haill Christiane doctrine?

To twa principall. To wit wisdome, and iustice. Wisdome consistis as S. Augustine schawis in the Theologicall vertuis that is faith, hop, and cheritie, quhilkis ar pourit be God in the saule

of man, and makis men blissit, quhen thay ar sinceirlie and feruentlie embracit, and followit in this lyfe. As to righteousnes, it consistis in twa thingis, that is, to eschew ewill, and to do guid. For heirvnto appertenis it, that the Royall propheit sayis (Eschew ewill and do guide) and sua to thir tua, to wit to the knawlege of God, and to righteousnes, as to tva cheif pointis, all the rest quhatsumeuir aggreis to Christiane doctrine and discipline, may be easilie reducit.

Quhat aucht to be first and cheiflie treitit in the Christiane doctrine.

Faithe is the verray port and entrie of our salvationne, without the quhilk no man may finde God, call vpon him or serue him in this lyffe, for it behowis euerie man, that cummis vnto God, as the apostill sayis, to beleiwe, for quha will nocht beleiwe sal be condemnit, yea is alreddie condemnit be Christis awin sentence.

Quhat is menit be that vord faithe.

Faithe is the gifte of God and a lycht, quhairbe man being illuminat, assentis fermlie, and constantlie embraces theyis thingis quhilkis as reuelit be God, and sett furthe to ws be the kirk, to be belewit.

As for exempill, that in the Godheid thair is thrie personis, and bot ane simpill substance, that the warld was maid of nothing, that God is becum man, and for man hes sufferit deathe, that blissit Marie remaines still puir virgine, and yit is the mother of God, that all quha are deid salbe raisit vp to lyffe agane, that man is regenerat off vater and the halie goste, that Christ is alhaill contenit in the holie sacrament off the alter, and siclyk secreit mysteris of our religionne quhilkis ar reweilit be God and may nocht be comprehendit be the capacitie off mannis sensis, bot conceauit be faithe onli, quhairoff the prophet sayis, Except thow beleiw thow sall nocht vnderstand, for faithe consideris nocht the order and rewllis off natur, nor yit dependis on the experience off corporall sensis, naither leanis it vpone the puissance or raisons of man, bot in the pouar and authoritie off God,

æsteming plainlie that ane thing assurit, that the suprem and æternall veritie, quhilk is God, nothir may at any tyme deceawe nor be deceawit, quhairfor it is the maist speciall and cheiff propertie off faithe to rander al our hail vnderstanding subiect vnto the humbill obedience off Christ, to quhome no thing is difficil, and far les, impossibill. This faithe is the lycht off the saull, the dure off lyff, and ground off saluation.

Is thair nocht ane breiff and plaine some off our faithe, and off all thingis that ve sould beleiw.

The somme off our faith is contenit in that quhilk the twoll apostlis compylit togeddir, and delyuerit to ws in thair symboll, callit the creid, quhilk thai properlie dewyddit in twoll articlis, ane vork trewlie, worthie of the authoris, quha nixt efter Christ our lord var the principall and maist halie fundarris of our faithe.

Quhilk creid is the euident badg quhairbie christiannis ar to be discernit and knawin frome the wickit, quha aither professis na faithe or ellis nocht the trew faithe off Christ.

page 54. *Quhilk ar the commandments of the kirk?*

Thair is reknit fyvve principall, necessar to be knawin and keipit be euerie Christiane.

1. Keip halie from seruil wark the festiual daies ordinit be the kirk.
2. Heir reuerentlie on halie daies the halie seruice of the MESSE.
3. Obserue the fastes commandit on certane daies and tymes, as in Lent, in the four tymes of the yeer (comunlie callit Imber daies) and in the euinnes or vigilies of certane solemne daies, on friday and saturday abstein from eating of flesh.
4. Confes thy sinnes euerie yeer ains at the least, to thy auin priest.
5. Receawe the BLISSIT SACRAMENT of the altar, at the least ains euerie yeer and that about the fest of pasch.

[*APPENDIX*]

ANE SCHORTE VAYE

schaving how we maye vordily præpare vs to confession beffoir the receauing of the halie sacrament.

Of Confession or schryft.

Because we ar commanded by God to try oure conscience beffoir we ressaue the blessede Sacrament, by presenting oure selfes humblie beffoir the preist hauing pouer to heir al oure actiones and pronunce accordingly, thairfor we hawe thocht it gude to set downe schortlie, the principalle sinnes done aganes the ten commandiments of God, that euerie Christian maye knaw in quhat poinctes he hes offended his Creatour, as folloues. page 3.

Sinnes done againes the first commandiment the Sowme quhairof is: to adore thy lorde God and him onlie to serue.

1. To doute of any article of the Catholique faithe.
2. Ouer curiously to reasson or searche out things of faithe.
3. To fauoure hæretiques to the hurte of the Catholique kirk.
4. To blaspheme God or his Sainctes, or to cause vtheres do the same, and to murmure aganes God.
5. Dispaire in Gode his mercy, as contrairly to thinke to get heauen without exercise in gude workes, or to drifte to do pænance for our sinnes quhil the houre of deathe.
6. To put oure selues in danger to crab God, that is nocht to flie the occasions quhilks maye cause vs sinne.
7. To vse witchecrafte, or to giue credit to vitches, southsayers, deceauers, and siklyke.
8. Nocht to knaw the commandements, nor the articles of oure faithe.

Sinnes agans the second commandement, the sowme quhairof is nocht to take the name of God in wain.

1. To sueir falsly by Gode or his sainctes or creatures.
2. To sueir by God without greate necessitie, or by any of his creatures.
3. To sueire by the Deuil, or to gif ws ouer to him.
4. To sueire nocht to do some gud thing, or to sueire to do ane ewel tourne.
5. To breake oure leissome voues.
6. To breake oure leissome promise maide by ane aithe.

Sinnes agans the thride commandement, the Sowme quhairof is: to keip halie the sabbathe.

1. To worke or cause worke any forbidden worke on halie dayes.
2. To bestoue the halie dayes in ydilnes and nocht in prayer.
3. Nocht to faste at tymes commandet.
4. To eate flesche or any forbidden meat on dayes of fasting or abstinence.
5. Nocht to ressaue ye blessed Sacrament at least anes a yeir.

Sinnes aganes the fourte commandement the sowme quhairof is, to honoure oure parentes.

1. To breake thair commande in things gude and godlie.
2. To lychtlie thame for that thay ar poore, and nocht to helpe thame in thair neid efter oure pouer.
3. To desyre or procure thair death for to succeid to thame.
4. To be angrie, mocque tham, and nocht to beire with thair imperfections.
5. To lychtlie or iudge euil of thair doings or bakbyte thame.
6. Nocht to procure thair saluation (gif thay be heretiques or infidels) by schauing thame the veritie and praying God for thair saluatione.
7. To be disobedient to our superiour quhidder temporalle or spirituelle.
8. Nocht to haue ane sufficient caire of thame quha ar vnder oure chairges, especialie to teache thame thair saluatione.

9. To treate euil our bairnes, subiectes and servantes, to curse tham, to tred thame vnder feit, or to playe the tyrane ouer thame.
10. To be vnthankefulle to oure gude doars, and to doe euil for gude.

Sinnes done aganes the fift commandement quhilk is, thou salt nocht slaye.

1. To gif occasion to oure nychtboure to commit a deadly sinne or to steir him vp thairto, or to gif him any helpe to do it, or to praise him for his euil deide.
2. To slaye, desyre or earnestly seik any mans deathe, or to seike oure awen deathe throught impatience, or to craue it at God nocht iustly.
3. To beare deadly feide aganes any, and to haite thame with desyre to be reuenged by al law and reasson.
4. To favour or take pairt with trubbillers of common vealthes.
5. Nocht to forgif thame quhome ether we haue offended, or elles hes offended ws.
6. To take in hand, preserue or fauour ane iniuste action.
7. To saw discorde ether bettuix thame quha ar freinds, or to enterteine[1] discorde alreadie sawen.
8. To be angrie and impatient in oure doings.
9. To be sorie for oure nychtbours prosperitie, and glaid of thair straisse.
10. To iudge raschlie of vther mens doings, or to bakbyt thame.
11. Nocht to helpe the pure efter oure power.
12. To late any be iniustly condamned or bannisched, &c. quhen we ar bounde and abille to it.

Sinnes aganes the sext and tent commandement quhilk is nocht to commit adulterie, nor desyre ane vtheris vyffe.

1. To take pleissour and consent to filthie thochtes of the flesche.
2. Fleshly and filthie handelinge of oure selue or vthers.

[1] entertenie.

3. Vrytings, bukes, ballades send for to persuade any to euil.
4. To haue carnel deale with ane vther mans vyffe, to committe adulterie, fornicatione, or sike lyke.
5. Nochte to escheue the causes of leicherie, as euille companie, secreitlie being withe suspecte personnes, the ouer delicatte treating of oure bodyes, in eatinge, drinking, sleipinge, and cleathinge.
6. To cause or helpe any to commit leicherie.
7. To procure villinglie to thy selfe or vtheris any pollution or sickelyke filthines.
8. To hinder birthe be any vay, as to cause it die by drinks or siclyk euil vayes.
9. To schaw our secreite members, quhairby euil thochtes and vnhoneste desyrs maye aryse.

Sinnes aganes the seuinte and tenthe commandiments quhilk is nocht to steile, nor desyre vther mens geir.

1. To haue a greidie desyre and restles cair to get geir, ether by deceat, reif, ockar, or siklyke vnleisome vaye.
2. To halde any mans guddes aganes his wille.
3. To keip stil and nocht to paye seruandes, labourars, craftsmen hyre promised.
4. Nocht to gif agane that quhilk ve haue founde.
5. To vse falset in buying, selling or changing, in pryce, in veicht or mesure.
6. To vse deceate at plainge, and to playe aboue oure estaite, to sueir and fal in stryue at playinge.
7. To be ouer ryatouse in spending.
8. To assist or helpe thame quha stylles, reues, oppresses or hurtes oure nychtbours in thair guddes.
9. To vse false coinyie.

Sinnes aganes the auchte commandement, quhilke is nocht to beare false witnes.

1. To diffame any by false crymes, schawing thair hyde faltes, or oppening things taulde ws by counsalle.

2. To heare villinglie bakbyters, and nocht to reproue thame.
3. To malesone any, by geuing thame to the deuil, in visching thame seiknes, deathe or any euill.
4. To scorne or mocque ether pure or ryche.
5. 5.[1] To beare false vitnes in iudgement, or cause vthers beare it.

Besydes thir poinctes we maye try oure selfes gif ve haue sinned by pryde, by glotonrie, by sleuthe; farder, euerie estait hes to trye the selfe on thair things quhairunto it is bounde, quhairof I vil speake onlie of thir sexe.

Sinnes that maye be done by men hauing landes and possessions.

1. To knau witchecrafte and nocht to staye it gif thay maye.
2. To be ouer rigorouse to thair tennents, nocht hauing regarde to the deare yeire, or euil crope.
3. To burden thame withe farder seruice than thai ar bounde to.
4. To suffere vyce to be in thair boundes as ocker, thift, fornicatione, oppression, and siklyke.

Sinnes that maye be done by Iudges quhatsomeuer.

1. To iudge vniustlye, rashly nocht veale trying the cause.
2. To drifte the pure mans causse and haiste the riche mans
3. To take buddes to do iustice.
4. To gif out a vrange sentence other for hetrent, feare of the warlde, ambition or siklyke.

Sinnes that maye be done by marchandes and craftsmen.

1. Gif in bying and selling thai vse any kynde of falset.
2. Gif thai gif money for ocker.
3. Gif thai bring in or cause coignie any false money or gif ony euil money for gude.
4. Gif thay haue bought stollin or refte geir.
5. Gif thay mensuer thame selues to cause thair geir selle the better.
6. Gif craftsmen haue nocht vrought leily and treuly according to thair promise.

Sinnes that maye be done by men of lawe.

1. To take ane knowen wrange cause in hande, or nocht knawing it in the beginynge to be wrange, gif efterwart it be tryed to persewe it.
2. Nocht to ley before the cause be takin in hande quhidder it be gude or evil.
3. Nocht to travel earnestly to defende the gude cause vnder taken.
4. To instruce the clyent to speike falsly or deceatfully.
5. To seik from the clyent mair than he aucht to gif.
6. Nocht to defende the pure mans cause, quhen thair is nan to take it in hand by him.

Sinnes that maye be done by notaires.

1. To be mensuorne.
2. To giue out or make false instruments.
3. To raise the diett of ane instrumente.

Sinnes that maye be done by maried folkes.

1. Gif thay haue maried being in the seconde or thirde degrie.
2. Gif any be occasion of mutual discorde.
3. Gif any of thame be ouer zelous.
4. Gif being pairted for adulterie lauchefullie prouen, any ane marie induring the vthers lyf quhilk is adulterie.

A FACILE TRAICTISE,

Contenand, firſt: ane infallible reul to diſcerne trevv from fals religion. Nixt, a declaration of the Nature, Numbre, Vertevv & effects of the ſacraments togider vvith certaine Prayeres of deuotion.

DEDICAT TO HIS SOVERAIN Prince, the Kings Maieſtie of Scotland. King IAMES the Saxt.

Be Maiſter Ihone Hamilton Doctor in Theologie.

The kirk of God, is the piller and ſure ground of the veritie. *1. Timoth. 3.*

VVha heiris nocht the kirk, lat him be to the as a Pagan and Publican. *Math. 18.*

AT LOVAN.
Imprinted be Laurence Kellam.
Anno Dom. M. D.C.

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FACILE TRAICTISE,

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Imprinted be Laurence Kellam.
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To his Soverain Prince, the Kings Maiestie of Scotland, King Iames the Saxt.

SIRE,

The detbound affection, that God hes ingendret in my hart, and confirmit be his inviolable commandiment touards your maiestie, hes mouit me to offre to your grace, this litle traictise, as a smal tribut, of the frutes I haue collectit of my labeurs this yeire bypast, at the request of some of your Maiesties subiects. This I present to your grace (my Souerain Prince) in signe of my humble subiection to your Royal dignitie. Ressaue this litil offrande, maist gracious prince, with the comfortable eie of your accoustumet faueur touards your humble, loyal, and obedient subiects. The king of kings ressauit in a guid part the smal offrande of a litle denire, that the Euangelical widow offrit of hir glaid pouertie, to his diuine Maiestie, respectand rather the humble obedience and affectionat hart of the offrer, nor the qualitie and quantitie of the oblation. Accept with lyk faueur, my Souerain king, this final oblation presentit be him, wha in hart and word hes euer remanit, and sal remane to his lyfis end your Maiesties maist humble faithful and affectionat subiect. It sal not be vnprofitable to giue some vacant houres to peruse this litle work; for it contenes the onlie and infallible moyen to accord your lauful subiects, quha ar in dissention, contendant for veritie of religion; and to reduce thame al in ane peasible vnion in the trew seruice of God, to thair saluation, and to your Maiesties peasible regne: for whair God is trewlie seruit, thair Princes ar dewlie obeyet. The great Monarche of the warld hes

constitut yow his lieutenant in ane michtie kingdome, and hes designit yow to beare sceptre in a throne of a larger, and mair potent impyre. He hes indewet yow, amangis mony vther rare giftes, with a quik viuacitie of spirit, and soliditie of sound iudgement aboue mony earthlie Princes, to conseaue and discerne richt from wroung, for the gowernement thairof in equitie and iustice, to the honor of his diuine Maiestie, your awin comfortable regne, and profite of his people. It salbe agreable to him, be whome ye regne, and meritorious to your auin saluation, to imploy thir and your vther rare giftes, to try out whilk of the twa contendand parties in your Realme, mainteines the Iust cause in this spiritual debat, and to reduce thame baith to ane desirit vnion according to the infallible reul, whilk I haue set doune in this buike establisit be the force of manifest scriptures; confirmit be inexpugnable raisons; and continualie practisit in the kirk of God, from Christ dayes vnto our aage, for the reduction of dissauit people in maters of religion, to the salutaire vnion, and motherlie bosume of Christs halie Catholik kirk, out of the quhilk thair is na saluation. Gif our aduersaire Ministers, wil remane obstinat in thair particulare opinions, and refuse this iust tryel, for the trew decision of our controuersies, be this infallible touchestane, we wil craue of your Maiestie the lyk benefite, quhilk thay desyrit, and vsurpit be force of armes, at the first planting of thair pretendit religion. Al thair pulpits foundit than, libertie of conscience, freidome to preache the pure word of God, and reformation of religion. We request your maiestie maist humblie, to grant to vs this libertie of conscience, and friedome to preache the trew Euangile of Christ Iesus, in the same sinceritie, as it was teachit be the first planters thairof, the first fyue hundreth yeires efter Christ and his apostles. We craue reformation of religion, and submittis our selfis maist willinglie thairto; and that, efter a manere, whilk your Maiestie wil Iudge to be maist raisonable and conuenient to knaw perfytlie, the puritie and veritie of religion, the whilk al zelateurs of the trew seruice of God aucht to imbrace, as thay suld be desyrous to ressaue thairbe, thair eternel felicitie in heauin.

Our aduersaires mon confesse, that this is the 14 hundreth yeire sen God blissit our countrey with the happie and prosperous gowernement of Christian kingis, twa hundreth yeares before France, and foure hundreth before Spaine. King Donald was our first Christian king, wha beand instructit in our Christian Catholik faith, be some of his awin subiects (whilk was ressauit in Scotland, as witnessis Tertullian, mony yeires before) send his Ambassadeur to pape Victor (wha succedit the 15 to S. Peter in his Cathedral seat at Rome) and impetrat of his halines, lernit and godlie prelats, wha baptiset the king, his wyf, and bairnes, the seconde hundreth yeire of our Lord: at whais exemple his hail nobilitie renuncit thair former Idolatrie, and ressauit Christindome be thair Baptisme, in the bosume of Christs halie and Catholik kirk. Al the noble successeurs of this Godlie and valereus king persistit with al thair subiects, in the publik profession of our Christian Catholik faith, vnto your Maiesties dayes. Our aduersaires dar not be sa impudent as to deny, that the pure veritie of Christs Euangile hes beine sincerlie preachit, and God trewlie seruit, in some aages of thir fourtene hundreth yeires. Constraine thame than, maist gratious Prince, to designe thir pure aages, and compel baith thame and ws to reforme the seruice of God, and gowernement of the kirk of Scotland, to the puritie of thaise same aages. We prouok thame to this reformation, and craues your Maiesties pouar and protection, to execut the same. We tak witnes of God and man, of our sincere intention, to procure heirbe, the onlie trew seruice of God, your maiesties peasible regne, and the æternel saluation of al the inhabitants of your realme. The liuing God, whais adoration and trew seruice is brocht in contempt and tred vnderfut be the calumnies of our aduersaires, wha stealis the peoples hartes, and procuris our vnnatural banisment, requiris this of your hands. Gif it was glorious to your first Christian predecessor, king Donald, to haue imbracit our Christiane Catholik faith, and to haue establisit throw al his realme the frie and publik profession thairof, what glore sal it be to your Maiestie to restore the same to the awin integritie, as it was first professit be your royal

Christian predecessors, and al thair faithful subiects? Gif it be honorable and proffitable to your Maiestie to succede to sa noble and valereus Princes, in thair temporal heritage, and to maintene the same agains the force and violence of al forain ennemies, what greater honor sal your Maiestie ressaue, to succede to thame in thair spiritual heritage of Christs trew seruice, and to restore the same to the awin ancient freidome, and maintene it agains the forces and violence of turbulent ministers of heresie? Your Maiestie was put in possession of this spiritual heritage, be the louing caire of your deir Mother, wha causit Baptise yow in the vnitie of Christs halie catholik kirk, be a Catholik Prelate, lord Ihone Hamilton, Archibischop of sainct Andres, and Primat of Scotland, wha at the same instant did administrat to your Grace, the halie sacrament of Confirmation.[1] When ye sal consider the solemnel aith ye maid to Iesus Christ, be your Godfatheris, to keip his Catholik faith, whilk ye ressauit at your Cristindome be Baptisme, and to serue God in the vnion and motherlie bosume of his halie Catholik kirk, renunceand al heresie, the dewil, and al his workis; I dout not bot your Maiestie sal accomplis this solemnel promesse, and retire your self out of the bondage of heresie and heretiks, and liue in the halie vnion of Christs Catholic kirk, as did al your Christian progeniteurs. Thair saules regnant now in gloire with thair haid Christ Iesus, intercedis for this, before the throne of the liuing God. Thair ardent prayers crauis of his diuine Maiestie, the heauinlie inspirations of the halie Spirit, for your instruction in his trew seruice: and to lat yow sie in what danger ye stand, professand a pretendit religion, vnknawin to Scotland before thir 40 yeares, neuer professit be ony Christian King in the warld, bot be your Maiesties self. Helas, sire, thair is bot ane God, ane faith, ane Baptisme; and wha dies out of ony of thir vnions,

[1] There seems no documentary authority for this statement (*cf.* Burne, *supra*, p. 109) that the infant king was confirmed; but it is nevertheless most probable, as the rubric of the *Ritus baptizandi*, in the Sarum manual, directs, *Si episcopus adest, statim eum* [*infantem*] *confirmari oportet.* Archbishop Hamilton would not willingly omit the rite; and by most of the spectators the additional unction would be regarded as part of the baptismal ceremonies.

dies for euer to God, and liues to Sathan, to thair æternel perdition. Nather riche nor pure, King nor subiect, is exempt from this sentence. Gif Christs pretious bluid hes bein fruictful for the instruction of your Christian forbearis in the veritie of trew religion, and brocht thame to the æternel felicitie of immortal gloire, be his trew seruice: consider, I beseik your Maiestie, for the loue ye aucht to the honor of your redempteur, and caire ye suld haue of your awin saluation, what ye can answere to your souerain and seuere Iudge, when he sal ask of yow in the day of discussion, why ye seruit him not in the vnitie of that faith, whilk ye ressauit in your Baptisme, why ye adorit him not, in vnitie of that religion, be the whilk, al your Christian predecessors, from king Donalds dayes vnto your aage, worschepit his diuine Maiestie, and obtenit be the same, a couronne of gloire in his immortal kingdome? Meditat this deiplie with your self: be cairful to seik out the richt way of your antecessors: keip ane of your earis to thame, wha with hasard of thair lyfs will defend the iust cause of your noble forbears, and maintene the veritie of thair religion agains al the calumnies of thir new dogmatizers. And I, with al your Maiesties affectionat Catholic subiects, sal pray the ineffable guidnes of our merciful God, to effectuat al your guid and godlie interpryses to the honor of his halie name: and to produce the fruites of the seid of his heauinlie graces, sawin in your saul, be the sacraments of Baptisme and Confirmation, to your maiesties awin saluation, and proffite of his kirk: and sal euer remane with ane ardent affection of ane trew, honest, louing, and kynd Scottis hart,

Your Maiesties maist humble, loyal,
affectionat, and obedient subiect.
Maistere Ihone Hamilton Doctor in Theologie,
at Bruxelles the 10 Aprile. 1600.

Saue our king, o lord, preuine him in the blissings of your sueitnes: put vpon his head a couronne of immortal gloire. Ps. xix. and xx.

[1] Here follow thirteen leaves containing "Certaine Prayeres," and ending with the note, "*The rest lyes vnprentit, for layk of moyen.*"

A revl to knav trev Religion.

page 27. SATHAN, heauing layd this fals supposition, that al the scriptures ar facil, plaine, and manifest in thame selfs in sic sort that al the faithful may easelie vnderstand thame, and lerne thair saluation be reiding of the same, hes intysit his ministers, in euerie ane of thir new sectes, to translate the Bible in thair vulgaire toung. Thir dogmatizars (fearing na wayes the sentence, pronuncit agains the choppers and chaingers of the Bible, *that* Apoc. xxii. 18. *God sal eik to thair iust condemnation the numbre of the intolerable paines of hel, wha eikis or paires the scriptures of God*, aether be thair adulterous interpretations, or fals translations; or be thair additions thairto, or detractions thairfra) hes translatit the Bible in thair mothers toung, and corruptit the same in sindrie places be thair fals translations, as I haue remarket in sum places of this traitise, to thraw the scriptures for the defence of thair heresies, and proponis the same to the people, for the pure and sincere word of God. Throw this opinion, thair is nather faithful brother nor sister amangis thair zeleus auditeurs, bot mon haue a chaptre red befor or after denner and supper, thair notes gewin thairvpon. Euerie ane of thame is mair nor a sufficient doctor to vnderstand and declaire the hail Mysteries of the Bible: al the scriptures ar facil to thame: the licht of the Euangil schynes brichtlie amangis thame: al that thir contrarious spirits collectis of the scriptures in thair contrarious sectes, or contrariouslie in ane sect, is the pure word of God and dytment of the halie spirit, as thir dissauit creatures vantis of thame seluis maist vainlie, dissauit be the craft of Sathan, wha dois, saw the Zizanie of his damnable heresies in thair hartis, couert vnder the externel wordis of the scriptures, to thair æternel damnation wha beliues the same.

page 37. Vpon this pretendit facilitie of the scriptures thir dogmatizers inferris thair secund haeresie, that euerie ane may lerne the veritie of thair saluation be reiding the scriptures. Wha ar cariet auay be thir maist dangerous openions, thay thank thair God, that they may reid thair saluation in the Bible. Thay cry out

agains the Catholik prelats and pastors wha permittis not the comune people to reid the scriptures corruptit be the fals translations of thir nouateurs, in thair vulgaire toungs: thay defame thame as thocht thay smorit the glorie of God and hid from the people the veritie of thair saluation, whilk (as thay say) thay micht plainlie reid in the Bible. This is thair heauie accusation of the Catholiks, and thair auin folische vosting to haue the libertie to reid their saluation in the scriptures, whilks thay cal sa facil and plaine in thame selfis, that euerie ane may vnderstand and lerne thair saluation of the same. Gif this be trew what misterit sic people of Scotland, as beliues this new doctrine, to spend sa mekil vpon thair ministers, in stipendis, Glebis, Mansis, and vther casualities collectit to entertenie thame with thair wyfis and bairnes? War it not sufficient that euerie man red his saluation with his wyf and familie in his privat hous, and send thair Ministers to keip scheip, or than to mak morter for the buildin of the kirks quhilks thay haue distroyet, to mak amends for thair reformation of destruction, be thair Caluinian Euangile of pul al doun: or exerce vther temporal vocation (les dangerous to thair saules nor to intrud thame selfs in the ecclesiastical ministrie agans the command of God) and cast in a fyre al the commentaires of Luther, Zuinglius, Caluin, and al vthers wha has presumit to expone and teache be thair commentaires to vthers, the scriptures, whilks thay cal sa facil in tham selfis that euerie ane may easelie vnderstand the same.

To brydil this proud libertie of sik laik and temporal personnes, as presumis to reid, interpret, and vnderstand the scriptures be thair auin spirits and priuat iudgments, or be the doctrine of sik as intrudis thame selfis in the ecclesiastical ministrie without al lauful vocation, agains whome S. Paul sayes, *Quomodo predicabunt nisi mittantur*, hou sal, or dar, thay preache except thay be sent: the Apostle askis of thir Bible reiders, *Numquid omnes Apostoli? Numquid omnes Prophetæ? Numquid omnes doctores.* Ar al Apostles? Ar al prophetes? Ar al doctors? Ar al merchands, Tailyours, Rom. x. 15. 1 Cor. xii. 39.

Souters, Baxters, Maissons, or vthers Artisants, wha can not lerne thair auin craftis with out skilful maisters; ar thir, I say, and vther temporal men, of what someuer vocation or degree, sufficient doctors of thame selfis to reid and vnderstand the hie Mysteries of the Bible, and mak sik glosses and applications of the same, as thay forge and formis be thair auin particular spirits, repugnant to that whilk hes beine teachit thir fyftene hunderith yearis bypast, be the vniforme doctrine of al the lauful pastors of Christs vniuersal kirk? *Gif King Ozias was iustlie strukin be God with Leprosie*, becaus he vsurpit ane publik action in the Ecclesiastical Ministerie, and died miserablie, *cassin out of the hous of the lord*, for vsurpation of that function whilk appertenit not to his royal dignitie; gif king Saul *was also reprobat of God for the lyke offence and he, and his posteritie excludit from his kingdome;* what sal thir priuat temporal men abyd at the handis of God for thair presumption, to vsurpe the office of doctors and pastors in reiding, exponing, and teaching of the Scriptures, whilk appertenis na wayes to thair temporal vocation?

2 Paral. xxvi. 17.

1 Reg. xiii. 8.

What folie is it that wemen, wha can not sew, cairde, nor spin without thay lerne the same of vther skilful wemen, suld vsurpe to reid, and interpret the Bible, and apply the texts thairof as thair licht, vaine, and vnconstant spirits inuentis? I wald exhort thame to remark that thair first mother Eua, for melling hir self with maters of religion, presumand to interpret the command of God concerning the eating of the forbidden Aple, *procurit be hir doctrine a curs of God to hir and al woman kynd, to beare thair childrine in the sorrow of thair hartes, and hazard of thair lyfes: hir husband* wha obeyit hir voce, *incurrit a malediction to him and his posteritie, for the earth throw the curs of God become barran and vnfruetful, and he with his offspring incurrit the sentence of daith.* This was the recompance of the first woman for hir presumptuous doctrine in maters of Religion, dissauit throw a vaine hope, and fals persuasion *to be lyke vnto God in knauing guid and euil.*

Gen. iii. 16.

I wald request thir zealus systers, wha findis na difficultie page 47.
in al the scriptures, to assemble thame selfis at ane efter nuns collation, and consult maturlie what is the trew meaning of this scripture, *Melior est iniquitas viri, quam mulier benefaciens*, i. the Ecclesiasticus
iniquitie of a man is better, nor a woman doand weil. I wald ℣xxiv. 15.
ask lyk wayes of thir sipplers of guid sueit wyne, what is the trew meaning of this scripture spokin of the Messias, and of the cheif benefites of his cumming. *Quid enim bonum eius est, et quid pulchrum eius: nisi frumentum electorum, et vinum germinans virgines*, i. for what is the guid of him, and what is the beautiful of him, except the frument or vhyt, of the elect, and wyne ingendrand virgens? What meanis the prophete, be this wyne that ingendres virgens? Is it sik whairof thay tipple willinglie at thair Comeres banquets? or is it mair excellent nor thairs *in the whilk is the nouriture of lichurie* whilk repugnes to virginitie and chastitie of lyf? what vther kynd of wyne can this be, bot onlie that whilk the Messias at the institution of his new testament, did consecrat in his pretious bluid in the halie sacrament of the altare, whilk drunkin ingendres virgens makand a chast and halie lyf, lyk vnto pure virgens? The Ministers hes peruertit this text be thair Scottis translation in thir wordis: *For hou great is his guidnes, and hou great is his beautie:* Corne sal mak the young men cheereful, and new wyne the Maydes. Lustie Comeres be mirrie, for your Ministers sayes be this text, that your Messias is come to make young men cheereful be corne, and maydes cheereful be new wyne. I leaue to the reidar to considder the adultering of this text for the approbation of thair fleschlie and Epicuriane Euangile. Gif thir systers finds difficultie in thir scriptures, it wil plaise thame to desist from beliuing this former heresie concerning the facilitie of the scriptures, and to renunce thair vther heresie that euerie ane, man or woman, may lerne the veritie of thair saluation, be the reiding of the scriptures efter thair auin iudgements.

page 59. S. Peter settis doun ane general reul, that dois not onlie refut thir former heresies, bot also confundis the diuers and contrarious interpretations of al particular persones and sectes saying, *Omnis prophetia scripturæ propria interpretatione non fit.* i. al prophetie of the scripture, is not maid be a priuat interpretation. The Apostle schauis be this that na prophetie or trew exposition of the scriptures is be the priuat interpretation of ony particular persone. This reul makis agains the adultering of the scriptures be the particular interpretations of priuat persones wha ar al sik as hes na publik chairge, nor lauful vocation in the kirk of God. The first autheurs of thir neu sectes war of this qualitie, to wit Martin Luther, a priuat monk in Germanie: Zuinglius, a particular preist in Sueisseland: Caluin, a priuat Chanoine of Noyon in France: Beze a Prieur of Longemeau besyde Paris wha sauld his Priorie tuyse, and tuik Candida a mans wyf with him to Geneue; Knox a renegat prest of Haddintoun in Scotland, wha was excommunicat for hauing ado with the mother and the daughter in ane killoggy, and thairefter was banisit for the assisting to the murthere of the Cardinal Beton in the Castel of Saint Andres; and his predecessor Paul Methuen, a priuat baxter in Dundie; and Willie Harlay, a tailyour in Edinbourg. Sik lyk the first autheurs of al vther particular sectes, erectit within thir thrie or fourscoir yearis, war priuat men, wha maid Apostacie frome the Catholik Apostolik and Romane Kirk, and forgit new opinions in religion, be thair auim priuat and particular interpretations of the scriptures; and persuadit the same to be the veritie of saluation to vnconstant and licht spiritit men, wha war drauin auay with licht windis of doctrine in thir contrarious wayes of perdition, and geuin ouer, for thair synnes, to beliue the Spirit of erroures, wha is the auctheur of al heresie and diuersitie in religion. . . .

For this cause it war mair expedient that thir reiders of the Bible wha presumis to vnderstand the same be thair priuat Spirits and particular iudgements, imployit thair tyme in thair temporal affaires euerie ane according to thair auin vocation, nor to presume to reid thair Bibles efter thair particular iudgements,

whilk is ane damnable adultering of the Word of God, togither with the peruerting thairof be the fals translation of thair ministers, as is euident be the Scottis translation of this former passage of S. Peter, whilk thay haue falslie translatit on this wais, *Na prophecie in the scriptures is of ony priuat motion.* Wha vnderstandis the Latin and Greik text, may sie the adultering of this scripture: for whair the text of the Apostle bearis *Prophetia scripturæ, the prophecie of the scripture:* thair Caluinian text bearis *In the scripture:* and whair S. Peter sayes *propria interpretatione: be a particular or priuat interpretatione,* the ministers hes translated *be a priuat motion.* This chainging of the wordis, desguyses this scripture, and corruptis the text, that men suld not perseaue be the same, that thair particular interpretation of the scriptures is not the prophecie and trew meaning thairof, and thairfor suld be reiectit as the deuilege adultering of the word of God. For al particular mens exposition of the scriptures, and al chopping and chainging of the same, is the verie corruption thairof, whilk deseruis æternel damnation: and wha reidis the Bible choppit and changit, and falslie translatit in mony hunderith places be thair ministers, ar greatumlie dissauit in maters of saluation, imbracing the wordis of men corruptand the scriptures, for the pure word of God. This was the cheif cause why the Catholik Bischops forbad the people to reid the Englis new testament in the beginning of this sect, becaus it was corruptit, be eiking and paring, chopping and changing in thair fals translations: And albeit the neu testament and al the Bible war treulie translatit in Scottis (as I wisse it war) yet euerie priuat persone, wha could reid the same, suld not presume to interprete and expone it be his priuat iudgement, bot aught to imbrace it onlie in sa far as the difficil places thairof war trewlie exponit be the lauful pastors of the treu kirk of God, to whome onlie this chairge appertenis.

page 123.

Be the same reul we haue offrit sindrie tymes, and presentlie offers, to proue, vnder the paine of daith, that the doctrine of thir dissaitful Ministers is damnable heresie, becaus it repugnes to the vniforme doctrine of al the ancient Pastors and Prelats of the vniuersal kirk of God sen Christs dayes. The Ministers dar not come to this tryel. Lat the Bible be set doune and exponit be the commune consent of al the ancient doctors, and cheiflie be thame wha florisit in Christs kirk the first fyue hunderith years; we ar content to be castin quik in ane publik burning fyre, gif we conuict not, be the Bible sa exponit, al thair doctrine whairin thay differ from vs, to be damnable heresie. This I offrit to thame in the 80 year of God, and sindrie hes offrit the same sensyn in name of al the Catholiks: bot thair culpable consciences procuris na vther ansuere, bot our inprisonement and ingrait banisment. Thay feare not to banisse thame selfs or rather debarre thame selfs frome the kingdome of heauin, for treason committit agains Christ and his Catholik kirk, be thair heresies. Be this former discours euerie man may sie, how detestable ar the foure heresies contenit in the tua forsayd suppositions, vpon the quhilks, Sathan be his Ministers hes groundit his fals reul, sending euerie ane to lerne the veritie of religion, be reiding and exponing the scriptures efter thair auin fantasies, as thocht the scriptures, war al sa facil in thame selfis that euerie man and woman micht vnderstand thame, wha can reid the same in thair mother toung; and thocht thay contene al things necessaires for mens saluation. That men suld beliue nathing bot that whilk is contenit in expres words of the scriptures. Be the contraire, I haue prouin that the scriptures ar difficil in thame selfis: that God hes not gevvin to euerie man the gift of treu interpretation, and charge to expone the scriptures, bot to the onlie lauful pastors and doctors of his trew kirk. I haue also confirmit that the scriptures contenis not al things necessaires for mens saluation, and that men aucht to beliue sindrie things whilks ar not contenit in expres wordis thairin as God commandis be his scriptures, the declaration of the whilks he hes committit to the onlie lauful Pastors of his kirk.

Prouocation maid to the ministers.

The Caluinian Ministers to maintein thair contraire heresies, page 151.
affirmand that it is impossible to be without sinne in this lyf, and
that the glorious Mother of God was ane sinful woman lyk vthers,
hes corruptit this salutation of the Angel be thair fals translations
in their Scottis Bible, screpping out the wordis (*ful of grace*) Note.
and putting in thair Caluinian text (*frelie beloouit*) as thocht the
Angel had sayd, *haile thow art frelie belouit;* bot his trew salutation
is, HAILE FUL OF GRACE. This fulnes of grace of this glorious
lady, seruit not onlie for hir auin sanctification, bot also to obtein
fulnes of grace and halines of lyf to vthers, whome scho luifis,
and wha honoris hir, as thay aught to honor the Mother of God:
for when scho passit to visit hir Ant Elizabeth, hir Ant was
replanisit with the halie Spirit at hir salutation, as the Euangile
bearis, saying; *And it come to pas that sa sune as Elizabeth hard*
the salutation of Maria, the barne (S. Ihone the Baptist) *reiosit* Luc. i. 41, 42.
in his mothers wombe, and Elizabeth was replenisit with the halie
Spirit, and scho cryit with a loud voce and sayd, Blissit art thow
amangis al wemen, and blissit is the fruit of thy wombe; and how
is this commit to me, that the Mother of my lord suld come to visie
me. The Ministers schauis heir thair malice in suppressing the
honor appertening to the glorious Mother of God, be thair fals
translation of the former text in thair Scottis Bible; for whair
Elizabeth extollit the halie virgine Marie sayand that *scho was*
blissit aboue al wemen, and also *that the fruict of hir wombe was*
blissit; thair Caluinian text bearis, that scho was not blissit in
hir self for ony vertew that was in hir, bot becaus the fruict of
hir wombe was blissit. And for the same occasion thay peruert
ane vther text of this same chaptre; for when this humble
virgine sang the prayses of hir Saueour, for the glaid tydings
scho ressauit of the Angel, of his conception in hir blissit wombe;
scho sayd, My saule magnifie the Lord, etc. *quia respexit humili-*
tatem ancillæ suæ, i. becaus he hes had regarde to the humilitie
of his seruante. To suppres this verteu of humilitie whilk was in
hir, thay haue put auay the word humilitie, and hes put in thair
Caluinian Euangile, the wordis, *poore degree*, sayand, *that the*
Lord had loked vpon the poore degree of his seruante. This adul-

tering of the text tendis to the dishonor of hir Glorious Sone, and repugnis to the Euangile; becaus S. Mathew declarand the genealogie of our Saueour in his humane nature on his mothers syde, schawis that scho descendit of the noble kings of Iuda. I leaue the Iudgement to the readar, to consider, gif this doughter of the stok off a noble and royal bluid in that tribe, whome God chosit for his people amangis al nations, and the whilk he honorit with the Natiuitie of the Messias, wha sauet the warld, was of a poore degree or not?

page 172. Exo. xx.

Thay teache lykwayes contrarious doctrine concerning the exposition of the command, *keip halie the sabath day*, for albeit thay consent baith to the changing of the Saterday in the Sonday, as the halie Spirit hes prescryuit, and causit to obserue in al aages in the Romane kirk, for the honor of Christs resurrection, yit thay accord not that this sabath, or day of repose, suld be referrit als weil to the festuale and halie dayes of Christs Conception, Natiuitie, Circumcision, Ascension to heauin, and Sending of the halie Spirit on Witsonday, as to the day of his resurrection, for thay of England kepis thir dayes halie, and mony vthers; as the dayes of the Apostles and of sindrie halie martyres of the primitiue kirk, affirming that thir ar comprehendit vnder the Sabath whilk is the day of repose. Bot the Ministers of Scotland teachis the contraire doctrine in exponing this command, referring the sabath to the onlie sonday; and thairfor in contempt of the vther halie dayes obseruit be England, thay cause thair wyfis and seruants spin in oppin sicht of the people vpon Yeul day; and thair affectionat auditeurs constraines thair tennants to yok thair pleuchs on yeul day in contempt of Christs Natiuitie, whilk our Lord hes not left vnpunisit; for thair oxin ran wod and brak thair nekis, and leamit sum pleugh men, as is notoriouslie knawin in sindrie partes of Scotland. Of this it is manifest that thay of Scotland and England ar different in thir substancial pointes of trew religion, baith concerning the interpretation of this command of God, and also

touching the gouuernement of the kirk be the aucthoritie and superioritie of Bischops. Thairfor thay of Scotland and England hes not vnitie of religion; mekil les haue thay vnitie of religion with the Lutherians in Germanie; with the Zuinglians in Sueisland; with the Anabaptists in Holand and Freisland; or with ony of the vthers sectes of protestants. Thairfor thair pretendit kirk hes not this vniuersalitie of places whilk is necessairlie requyrit in the trew Catholik kirk. The onlie Romane kirk, hes this qualitie, for it is dispersit amangis al Nations of the foure quarters of the warld, in Europe, Asia, Africa, and America. As for Europe, it is mair nor manifest that the maist puissant contrey thairof makis publik profession of our Christiane Catholik and Romane faith: and whair God hes permittit, for the sinnes of the people, that ony countray hes maid defection thairfra, vther countreyes in greater numbre hes ressauit and imbracit the same, in the Oriental and Occidental Indes. As for Asia, al the great countreyis of Prestre Iean makis oppin profession of the Catholik faith, and adoris the liuing God be the halie sacrifice of the Messe; sik lyk dois the patriarch of Constantinople, and al the Christians of the Greik kirk, to whome the great Turk giwis frie exercise of our Catholik religion, sa that thay pay to him ane ordinare tribut. Wha makis the voyage to the halie graue knawis that thair is daylie Messe celebrat in publik conuentis of Gray freres at Hierusalem; and presentlie the patriarch of Alexandria in Ægypt, is at Rome acknawleging the superioritie of his halines, and desyring his assistance agains the infidelis and vther enemies of our Christian Catholik faith.

Of Penitence.

Our Saueour sayes, *Nisi pœnitentiam egeritis omnes similiter peribitis*, except ye do penitence ye sal al lykwayes perishe. The Ministers adulters this scripture be thair Scottis translation, screpand out thir wordis, *Except ye do penitence*, and putting in thir wordis, *Except ye amend your lyfis;* becaus *to do penitence*

page 276.
Luc. xiii. 5.

repugnes to thair Caluinian Euangile, whilk denyes that penitent sinners can do penitence: for this includis not onlie a chainging of thair former wikit lyf in a guid and halie lyf, bot also it importis that this chaingement suld be maid with ane inwart dolor and sorifulnes of hart, and with a penal satisfaction for sinnes committit. . . .

The penitent Zachæus thocht it not aneugh to amend his lyf in abstening from sinne, as the Caluinists preachis, bot was reddie to mak satisfaction for his sinnes, sayand to our Lord, *Ecce dimidium bonorum meorum domine do pauperibus, et si quid aliquem defraudaui, reddo quadruplum.* i. Behald, Lord, I giue the half of my geir to the pure, and gif I haue defraudit ony man of ony thing, I giue to him the four fauld bak againe. Bot this Caluinian Euangile repugnes to al satisfaction, requyring onlie to amend thair lyffis: a braue Euangile. That the theif newer restore the stowin kow, nor the oppressor the vnlauful possessit roumes and euil conquisit geir. The Ministers dar not teache this restitution of wrangous geir for than thay behuifit to renunce thair heresie, and acknawlege that man can mak satisfaction for sinnes, whilk is maist necessaire to obtein remission thairof, for as the commune saying is, *Non dimittitur peccatum nisi restituatur ablatum.* The sinne sal not be forgevvin, les nor that be restorit whilk is tane auay. This restitution is requyrit to do penitence, and not onlie to amend our lyfis be abstening from doing euil in tymes to come. This Caluinian doctrine brings a deuilege libertie to retein and possede wrangous geir to al theifis and oppressors to thair auin perdition.

Efter that thir Ministers hes brocht this satisfaction and auriculare confession in contempt lest thay appeare to be ennemies of al doing of penitence, thay haif prescryuit ane new maner of publik, infamous repentance, whilk obtenis na remission of sinnes, bot be the contraire is the cause of desperation in mony personnes, to thair damnation, for of it proceidis murthre, not onlie of thame selfis, bot also of thair childrene. It is certaine that na constranit repentance deseruis remission of sinnes at Gods handis. Bot this publik and infamous repentance, to be set vp

in publik places, in kirk and market is constrainit be the tyrannie of the Ministers. I appele to thair auin consciences, gif ather man or woman did present thame selfs to mak thair publick repentance willinglie: thairfore thair pretendit repentance can not deserue at God's hands remission of sinnes. I ask of the Ministers to what vse seruis this thair infamous publik repentance. Gif it be to ressaue remission of sinnes, and to mak satisfaction for the same, then thay mon renunce this article of thair negatiue faith detestand satisfaction of men for thair sinnes. Thay mon also renunce ane vther article of thair negatiue faith detestand indulgencis, becaus thay dispense with sindrie in this publik repentance, for fortie pound the personne. Lat thame schaw me whair euer the pape sauld indulgencis, or sa deir dispensations as thir ar? Or then confesse thame selfis to be giltie of sik simonie, quhairof thay accuse falslie the papes halines, and hes inferiour prelats in selling of indulgencis. The effect declaris that sik sorte of repentance seruis to win saules to Sathan, becaus of the horrible and vnnatural murthres committit throw the same. The Indwellers of Edinbrugh knawis how thair belman Henslie[1] beand set at the markat croce in the chokis, to mak his compellit repentance, sayd to the assistand people, whair at wounder ye? Ye sal haue ane vther spectakle to luik on schortlie; and spaikand this, he takis out his knyf and strykis him self to the hart: a confortable pænitence for desolat synners. It is knawin also how wemen with barne to eschew this publik infamie to be set vp in ane opin place with the half of thair haid schevin, and vther notes of ignominie, did droun thame selfis in the Northloch. Vther tounis can schaw sik horrible exemples, and particularlie, how mony young wemen, to eschew this infamous repentance, hes murtherit the fruict of thair auin wombes, some be vnlisome drinkis, vthers be casting thair new borne babes in filthie priuets, vthers in colpots, and in vther secret places. Is not this to win saules to Sathan, baith of bairnes deand without Baptisme, of wemen and men murthering thame

[1] In the Signet Library copy of this book the name "Henslie" is partly erased, and "Doctor Handie" is written in an old hand on the margin.

selfis throw desperation, and of vthers assisting to the vnnatural murthre of thair auin childrene. O blindit people of Scotland, wha seis not, how thir fraudful workers, prescryues to yow ane publik infamie, that bringis to disperation, and to ane deplorable damnation of men, wemen, and childrene, in staid of trew repentance: for trew repentance confortis soriful saules, becaus thay ressaue the confortable sentence of absolution from thair synnes in the bluid of Christ Iesus. What interiour confort can thay ressaue amangis yow, wha ar put to ane oppin sclandre and schame be the tyrannie of your Ministers in making thair pretendit repentance, seing thay ressaue not absolution of thair sinnes? Gif thay estime that this publik punition, seruis for exemple that thay and vthers may abstine from committing of sik sinnes in tymes to come suld thai propone sa horrible exemples that bringis sa mony saules to the eternel paines of hel? It mon be the interiour feare of God, and loue of thair auin saluation, whilk penitent sinners ressauis be the confortable sentence of absolution, and nocht the externel punition, whilk suld moue thame to abstine frome sinne. Nather can your Ministers maintene this infamous repentence be warrand of ony scripture. The Niniuits maid repentence nocht be compulsion, or for feir of imprisonement or of ony corporal paine, bot willinglie, beand mouit be the preaching of the prophete Ionas, wha schew to thame the danger of thair saules and thair imminent ruine for thair sinnes gif thay did not penitence. Thay vsit na schevin of haidis, nor papers of infamie vpon thair forets, nor setting vp of personnes in publik places, of kirk and market, to be a spectacle to the people. Nather can thir dogmatizers schaw ony exemple of this in the primitiue kirk. Be the contraire thair was neuer publik repentence inioynit for priuat sinnes in ony aage; bot euer particular repentence was dew for the remaid and remission of secret and particulare sinnes, as publik repentence was[1] for the remaid and remission of publik sinnes, and that, without sik tyrannie and compulsion as thir Ministers vsis for priuat faultes. Sa thay

[1] In the Advocates' and Signet Library copies of Hamilton, the word "remit" is here erased, as an obvious error, after "was."

peruert the repentence that hes beine vsit in Christs kirk in a aages; thay deny the trew effect baith of particulare, and of publik repentence, whilk is institut be Christ to obtene absolution and remission of sinnes, be the pastors of his kirk, for reconciliation of penitent sinners to God.

Of the Sacrament of the Altare.

. . . The prophete forspeikis that this same sacrifice suld be offrit to the honor of God in Ægypte sayand, *Et cognoscent Dominus ab Ægypto, et Ægyptij cognoscent Dominum in die illa, et colunt eum in hostijs, et in muneribus, et vota vouebunt Domino, et soluent*, And the lord salbe knauin of Ægypte, and the Ægyptians sal know the Lord in that day, and thay sal worschipe him, in sacrifices and giftis, and thay sal vou voues vnto the lord, and sal performe the same. What can be mair plainlie spokin nor this, that God suld be worschipit be externel sacrifice in the Euangelical law? Thir sacramentaire Ministers, to hyde this trew worscheping of God be sacrifice, forme the people whome thay dissaue, hes mutilat this passage takand out of thair Scottis bible al this clause: *Thay sal worschip him in sacrifice and giftes.*[1] What sacriligious dealing is this, to eik and paire the scriptures? baith to hyde the treuth in maters of mens saluation and to maintein also detestable heresies agains the trew seruice of God.

page 327. Isa. xix. 21.

Of the Halie Communion.

. . . Thridlie we haue to remark, that the trew communion makis the worthie ressauers thairof to haue fellowschip with the liuing God, and the fals communion makis the ressauers of the same

page 356.

[1] This is a very curious and definite charge, and one capable of being easily tested. The version of the Bible referred to, is, however, either entirely lost and forgotten, or it never existed but in the imagination of Hamilton.

The only edition of the Bible published before 1600, that, strictly speaking, can be called Scottish, is the Arbuthnot-Bassandyne Bible, printed at

to haue fellowschip with deuils: thairfor wha ar partakers of a fals communion ar vnworthie to be partakers of the table of the lord, for wha hes fellowschipe with deuils be a fals communion, can not haue fellowschipe with God be his trew communion. *Ye can not* (sayes the Apostle) *be partakers of the table of the lord, and of the table of dewils.* In what dangerous estaite than ar sik politik Catholiks, wha for feir of tinsel of geir, or for aduancement to warldlie riches and dignities, dois communicat at the table of thir Caluinian Ministers? Thay bourde in this mater of conscience sayand, that the Ministers ar not sa euil, bot men may eat and drink bread and wyne with thame at thair communion. It is verrie hard to bourde with God, speciallie in maters concerning his trew seruice, and mens saluation. Lat sik bourders estime what thay plaise, yit it is certaine that the table of the Caluinian communion is the table of deuils, seing the table of our Catholik communion is the table of the lord.

1 Cor. x. Note.

Edinburgh in 1578. This is simply the English "Genevan" version with a Scots preface. Here the verse in question runs thus: 'And the Lord shall be knowen of the Egyptians, and the Egyptians shall knowe the Lord in that daie, and do[x] sacrifice and oblation, and shal vowe vowes vnto the Lord, and performe [them].' In reference to the crucial words 'do sacrifice,' there is a marginal note, '[x]By these ceremonies he comprehendeth the spiritual seruice vnder Christ.'

It may be said, however, that any edition of the Genevan Bible can be described in a wide sense as the Scottish Bible, inasmuch as this was the version in general use in the country; and, though the genuine editions of this Bible contain the verse entire, there are known to have been printed surreptitiously in Holland six or seven editions, all bearing the date 1599, with the name of Barker, the English Queen's printer, on the title-page. These pirated editions indeed differed among themselves, and were full of errors; but they, or the most of them, were probably printed *after* 1599, and could hardly have been seen by Hamilton, whose preface is dated April 1600. In any case, four of them, which I have been able to examine, are innocent of any error in this particular verse, and all have the above-quoted note upon the text which should have kept the printer right. It is to be observed that Hamilton does not complain here of any faulty translation. He charges the ministers plainly with mutilating the passage, "takand out of thair scottis bible al this clause."

It may be added that Thomas Ward in his once famous "Errata of the Protestant Bible" (4th edition, with a preface by Dr. Lingard) makes no mention of any such omission. Hamilton's statement therefore remains altogether inexplicable.

The ane or the vther mon be the table of deuils. Bot wha ar participant of the communion at the table of deuils (says the Apostle) hes fellowschipe with deuils and ar maid partakers of thame and of thair seruice. Thairfore wha ar participent at the table of this Caluinian communion hes fellowschipe with deuils, becaus thay ar maid partakers of thair seruice. This is the iust reuard whilk thay ressaue for thair communion with the Ministers, agains the knawin veritie. Thir politiks flatters thame selfis in this impietie, estimand that it is na sinne to eat and drink bread and wyne, whilks ar guid creatures of God. Lat thir grosse Christians consider that the Idolathits war guid createurs of God in thame selfis, yit the communion thairof was sa euil, that it maid the ressauers of the same partakers of deuils and of thair seruice. In lyk maner, albeit the braid and wyne in the Caluinian communion be guid in thame selfis, yit becaus thay ar applyit thairin to a fals vse, repugnant directlie to Christs institution, thay mak the ressauers thairof partakers to the worscheping and seruice of dewils, and be this thay mak thame selfis vnworthie to ressaue the trew communion of Christs pretious bodie and bluid at the table of the lord, be the whilk thay suld be nourisit spirituallie in saule and bodie to æternel gloire.

The Sacrament of Mariage.

. . . When the Apostle sayes that Mariage *is a great sacrament*, he subioines, *I say, in Christ and his kirk.* Seing than that mariage amangis trew Christians, quha ar membres of Christs Catholik kirk, conferris grace for thair inwart sanctification, and to fortifie thair spiritual vnion: thairfore mariage amangis trew Christians, is a trew sacrament. In this it differs from the Mariage of pagans and heretiks, quhais mariage is not a sacrament, and consequentlie thay ar destitut of this sacramental grace, quhilk is the caus of sa lytil loue and fidelitie, as is sein betuix mariet personnes amangis thame. Luther the first autheur of al thir

page 418. Ephes. v.

new sectis, wha deboischit a Nunne, and contractit hir in sacriligious mariage, schew this in effect, quhen he sayd, *si non vult vxor, veniat ancilla:* Gif the wyf wil not, lat the seruand woman come. East Laudiane knawis the loue and fidelitie of ane of thair Ministers towards his wyf, wha worriet hir before he passit to his preaching. I wil not insist to declaire in particular the vnfaithful dealing of mony mariet personnes amangis thame, the abominable adulteries, the cruel murthers and bluid scheddingis, the desolation of sindrie families, be insolent rinning auay of wyfis from thair husbands, and mens licentious abandoning of thair wyfis, agains the faith, and law of mariage; and al becaus thair mariage is not a sacrament.

page 427. 1 Cor. vii.

Bot in this chaptre he [S. Paul] preferris the dignitie of virginitie to mariage, becaus, sayes he, wha liues a chast lyf without mariage, is cairful of thais things that appertenis to the lord, how he may plaise God. *Qui autem cum vxore est, sollicitus est quæ sunt mundi quomodo placeat vxori, et diuisus est:* Bot wha is mariet with a wyf is cairful of thingis pertening to the warld, how he may plaise his wyf: and he is deuydit. Scotland experimentis this throw the great vsuries quhilk thir Caluinolatre Ministers committis, for the cair thay haue to nourish thair wyfis, bairnes, and famelies, some taking twentie poundis for the hunder, vthers threttie, and vther sik lyk execrable occres repugnant to the expres word of God, and lawes of the countrie: and be this thay suke the bluid of the pure and indigent people. Be the contraire the honorable prelats and curats in the dayes of our forbears, wha had na wyfis nor bairnes to entretennie, nourisit mony pure people be thair charitable liuing. Thairfore the chast lyf in virginitie that Ecclesiastical men voues to God and ar oblisit to obserue the same without mariage, is mair agreable to God; mair propre for his diuine seruice and mair profitable to the Republique, nor is the lyf of mariet personnes, albeit mariage be guid and honorable in the self. For this cause

ii. 38. S. Paul preferris the cœlibat and virginitie to mariage sayand,

Qui matrimonio iungit virginem suam, bene facit: et qui non iungit, melius facit: Wha ioinis his virgine to matrimonie, dois weil; bot wha conioinis hir not to mariage, dois better. *Beatior autem erit si sic permanserit:* Bot scho salbe happier gif scho remaine in the stait of hir virginitie. The Pape than and Prelats wha preferris this happier lyf of chastitie and virginitie to mariage, ar in ane mair blissit estait, to serue God with les caire of the warld, and greater puritie of lyf, nor thay wha contractis mariage; and yit thay estime mariage ane honorable band, and callis it with S. Paul *a great sacrament*, quhilk thir new dogmatizars denyis with the auld condemnit heretiks.

Thir seducers and dissauers of the people in maters of thair saluation, suffers the separat personne, wha hes not committit adulterie to contract new mariage, and permittis not this to the vther wha hes committit the cryme. This thay do to conquise a name of guid iusticiers, to punish the falther, *as euer the heretik transformis himself, as S. Paul sayes, in the minister of Iustice and lycht*, that vnder the clok of iustice and veritie, thay may establis thair coulorit vyces and heresies. I ask of thame gif the separation quhilk thay mak for fornication brekis the band of mariage or nocht? Gif it brekis not the band, the mariage of ather of the parties is adulterous, for ane can not be bund to twa at ane tyme in lauful mariage: Gif it brekis the band, why suld not the partie that hes committit the cryme be frie to marie whome he or scho plaises, seing this personne is not bund to ane vther? may not the same personne allege this scripture, *that is better to marie nor to burne*, to proue that thair pretext of punition is agains the word of God, and that thay suld marie becaus thay haue not the gift of continencie? Thay may allege this with als guid raison for thame selfis agains thir ministers, as the Ministers thame selfis allegit this scripture at the first preaching of thair flesch-lie and licencious Euangile, to proue that renegat preists, forloppin monkis and freres, and vthers apostat ecclesiastical page 438.

men and wemen suld marie; nocht withstanding of thair vou of chastitie maid to God, sayand, *it was better to marie nor to burne.* Be this fleschlie libertie thay alluret volupteous religious personnes to thair Epicurian Euangile, to accomplis thair insatiable lustis of the flesche, be adulterous and sacrilegious mariage of Channons, monkis, Nunnes, freres, and al vther sortis of renegat preists, amangis whome we haue ane notable example of Frere Ihone Craig, wha cust of his coule, gangand throw ane forrest in Italie as he vantit him self in sindrie compagnies becaus ane blak dog gaue to him be the way ane purse of Gold[1]; the coleur of the dog may declaire gif it was send be ane guid spirit or nocht: for the halie spirit discendit vpon Christ in lyklines of ane whyt dow. For this Apostacie this defrokit frere was maid ane Apostle of this fyft Euangile in Edinbrocht, quhair he being about fourscore yearis of aage, mariet a young las of xv yearis auld; of whais sacriligious mariage sprang out a cursit generation, as the inhabitants, and ane of the cheif ministers of Edinbrocht can beare witnes.

This former heresie is refutit be ane vther passage of S. Paul,
1 Cor. vii. 11. quhair he sayes of the separat wyf, *aut maneat innupta, aut reconcilietur viro suo:* Lat hir ather remaine vnmariet, or then be reconcilit to hir husband. Seing scho may be reconcilit to hir husband without new mariage, as hes beine practisit in Scotland amangis the Caluinists thame selfis, for sindrie of thame hes ressauit thair wyfis again without new mariage (and deare Ihone Durie, Minister of Munros, ressauit his wyf againe as the deuil left hir; efter he had abusit hir lang tyme in ane blak mans habite making him a coulkald). Thairfore the band of mariage was not brokin amangis thame, albeit thay war separat for adulterie. It is than ane execrable heresie to affirme, as thir Ministers teachis, that the separation of mariet personnes for

[1] The dog, with the purse in his mouth, is pictured on the brass tablet set up in St. Giles's Cathedral in memory of Craig, who escaped from the prison of the Inquisition at Rome on the eve of his intended execution. The original authorities do not vouch for the colour of the dog.

adulterie, signifies nocht onlie diuorsement, and separation from bed and burde; bot also the brekin of the band of matrimonie.

Let the people then of Scotland consider how pernitious ar thir Ministers to mens saluation, wha corruptis the Euangile of Christ Iesus, to impugne the veritie of this sacrament; and wha ar the caus that wha contractis new mariage durand thair parties lyf tyme, lyes in the damnable estate of adulterie, *wha* (as S. Paul sayes) *sal neuer enter in the kingdome of heauin*. As thay contract adulterous Mariage, sa thay engendre ane adulterous generation, whilk the lawes of weil gouernit countries excludis from the temporal heritage of thair parents. Thairfore this heresie baith repugnes to the trew law of God and is preiudiciable to the lawful standing of Noble houses, whilks God blissis throw a lauful generation, and cursis be ane adulterous race. Kings and princes hes also interest to abolis this heresie, that thay may be faithfullie seruet with the lawful ofspring of Noble houses. Be the contraria the croune of Scotland hes experimented within thir few yeares how pernitious is the adulterous race of bastards, to the lauful and peasible regne of natural princes. It is knawin to al Scotland how thir bastard Ministers purposit to erect ane ingrait Bastard in the throne of our kingdome. The blast of Knox trumpet, and his seditious Cronicles can beare witnes to this. And our natural princesse Quene Marie, wha regnis now in gloire, with hir Maiesties mother experimentit the same. God of his guidnes hes preseruit our natural Prince from the rage of that Hideous blast; whome God preserue from the conspirations of al his enimies, and grant ane lang and prosperous regne in the vnion of Christs halie Catholik kirk, to the honor of God, and his Maiesties auin eternel saluation. page 442.

FINIS

A Cathalogue of a 167

Sig. V. 1. Hæresies, lies, and calumnies teachit and practisit be the Ministers of Caluins sect, erectit in Scotland with in thir 40 yeares, plainlie refutit be the Catholik doctrine of this traictise. Be the whilk, wha hes subscryuit the same in the confession of thair negatiue faith for the veritie of religion, may knaw how thair Ministers hes intysit thame to subscryue a sentence of thair Iust condemnation, whilk they mon incurre gif thay abiure not thir execrable hæresies. And that vthers, wha throw ouergreat simplicitie beliues that our Catholik religion and this new Caluinisme differs onlie in certain ceremonies, and not in substantial heads of Gods trew seruice, may sie how miserablie thay ar dissauit in the cheif substancial pointes of thair saluation.[1] . . .

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The dangerous opinion, tending to ane damnable atheisme, of some grosse, warldlie, and politiks catholik, estimand na cryme to ressaue the prophane Communion of the Caluinists, not considering that it makis thame partakers of the table of devils. 352 and 356, 357.

The devil maid the minister a coukald whenne he formit a minister of a forloppin monk. 441. God of his mercie reduce him and vthers, Apostat monkis and freres, to thair coulles, for his trew seruice, to obtene thair saluation in the vnitie of his halie catholik kirk.

[1] The catalogue of heresies which follows in the next eight leaves is, in effect, an index to the contents of the volume arranged in alphabetical order from "Absolution" to "Vnction." The concluding paragraphs and references are apparently added as an afterthought. Then follows a list of twenty-three passages of scripture corrupted by the ministers "in thair Scottis Bible."

Advertisment to the reiders.

I haue proponit to yow, my deir countrey men, thir former heresies and corruptions of the scriptures, that ye may sie what venemous poyson thay souk out of the Ministers breists, wha ressaues thair doctrine for the healthsome fuid of thair saules. Thir seducers transformes thame selfis in the habite of ministers of licht and veritie, and commendis to thame whome thay dissaue, thair Scottis Bible for the pure word of God, whilk thay haue corruptit in the former, and in mony vther hundreth passages, to thair auin iust condemnation, and to thairs, wha approuis, reids, and beliues the same, to be the vncorruptit buik, and pure word of God. S. Ihone thunders in the end of his Apocalips, a maledictiõ to al thame wha choppis and chaingis, eikis and paires the halie scriptures; and thretnis that God sal eik al the feirful plagges wrettin in tham, to thair greater condemnation, and sal tak thame out of the buik of lyf, and out of his halie citie. This curs pertenis not onlie to the Ministers wha adulters the Bible be thair adulterous Scottis translations, bot also to al thame wha approuis the same. Thairfore I beseik yow, dissauit people, to burne your corruptit Scottis Bibles in the fyre, that your saules be not tormentit with the intolerable paines of the fyre of hel. This was the onlie cause why our Catholik Bischops forbad the reiding of the Inglis Bibles, that the corruptions thairof suld not infect thair saules, to thair eternel perdition. God of his mercie remoue thir plagges from yow al, and reduce yow to the vnitie of his trew seruice, for his honor to your saluation, and giue constancie to al trew Catholiks, to perseuere and work thair saluation with feir and dreadeur of his halie name, in the vnitie and obedience of his halie Catholik kirk, whairof onlie Christ is the haid, and thairfore out of the same thair is na veritie of religion that bringis to saluation.[1] . . .

Sig. X. 4.

[1] Two leaves here intervene with some verses on "The trew use of the Crucifix," . . . "composit be L. F. S. E. B."

Excuse, guid reider, the erreurs committit in the prenting; Considder the difficultie to prent our langage in a strange countrey. God Keip yow.

Al honor and glore to our liuing and gratious God.

FINIS.

Ane schort
catholik confession

of the heades of the religion now controuerted in Scotland answering against the heretical negative confession set furth be Ihone Craig in his catechise.

From a manuscript (*xx.* 23) *in the Barberini Library, Rome.*



ANE SCHORT CATHOLIK CONFESSION of the heades of the religion now controuerted in Scotland answering against the heretical Negatiue Confession set furth be Ihone Craig in his Catechise.

Breuis et catholica confessio capitum religionis iam contrauersæ in Scotia, qua respondetur haereticæ et negativæ confessioni æditae ab Ioanne Cratio in sua Catechesj.

We confes with the catholik kirk, out of the whilk thair is na saluation, in general and in particular the hail doctrein allowed be the general concils and keiped be lineal succession from tyme to tyme be our forbeares in al nationes, whair the word of God heth bein trewlye preached ewin til our dayes.

We confes in special with al the antiquitie the authoritie of the bischope or pape of Rome no douting bot he as successor to Piter, who was appoynted be Chryst to be his souerain vicar and ministerial head of the kirk in earthe, hes power to mak lawes upone indifferent thinges for the edificatione of the kirk and outset of the honour of God to whilkes al christien men ar oblesed of thair conscience to rander obedience.

We confes that nocht only the wreatten word is to be receaued as the word of God bot also certaine traditiones whilkes we cal apostolical and uniuersal, becaus they have bein keiped uniuersally throch al the kirk as delyuered be the apostollis to thair scholars and so from hand to hand to al the posteritie. fol. 3 *v.*

We confes forder certaine particular traditions keiped in certaine kirkes for good ordre and augmentation of deuotion, albeit they be not expresly conteinit in the wreitten word so that they be not repugnant therto.

We confes that albeit man of his awin power and strenthe is not abill to furthfil the commandements and law of God, yat may he furthfil the samin be the grace of God notwithstanding al inhabilitie contracted be original sinne.

We confes that the principal cause of our iustification is the grace and mercie of God whilk is granted unto us throch faythe and good workes as secund and inferior causes.

We confes sewin sacramentes of the new law not as naiked

and feckles singes but as instrumental causes of the graces and giftes of God, promised to us be dew receauing of the same sacraments with sic ceremoneis as hath bein ever used in the kirk sence the apostollis dayes.

fol. 4. We confes that baptisme is necessare not only for those that ar cum to perfect age bot also for infants, so that they cannot be sawed if they depairt without baptisme.

We confes the real presence of the body and blood of Chryst in the sacrament of the altar be transubstantion of the elements, so that whasoewer receaweth the elements after the consecration must receave the body and blood of Chryst albeit the wicked receave it to thair awin condemnation.

We confes that the pope may dispence with simple wowis and certaine degreis of mariage for weachtie causes albeit utherwayes forbiddin.

Item that he may absolue from oathis, other raschly maid or yet maid against the honor of God or christian charitie.

We confes that mariage being dissolued throch adulterie, nether of the persones aucht or may marie againe.

We confes the holy sacrifice of the masse to be propitiatoure for the sinnes of the deid and the quick, and reuerenceth the holy ordre of preisthead.

fol. 4 *v.* We confes the canonization of holy men as it hath bein used in the holy catholik kirk, not doutand bot angels and sanctis depairted out of this wardle may and do pray for us and thairfor aucht to be called upon as intercessors.

We confes the lawthful use of Imagerie whilk consisteth in representatione, as testifieth Sanct Gregore, sayand that the Images are the bookes of the onlearned.

We confes the honoring of reliques, croces, dedication of kirkis, altaris, keipping of holy dayes and making of vowes to the sanctis now confirmed in grace, conforme to the practeise of the hail ancient kirk.

We confes purgatorie with prayers for the dead, whilk hath bein used both befor Chryst in the auld testament and sen tyme as testifieth the hail ancient wreittaris.

We confes the intercession of sanctis vith processionis, prayer, in strange langages, and in special the litanie muche recommendit be sindry learned and godly men.

We confes not only the sacrament of ordre in general bot fol. 5.
also al the pairtis of the samin: I meane the four les ordres togidder vith the thre uther called in the kirk holy ordres.

We confes sacramental confession, whilk our aduersairs calleth auricular, vith the twa uther pairtis of the sacrament of pennance, to wit contrition or repentance and satisfaction for sinnes.

We confes ane general and catholik faythe be the whilk we beleif al thinges necessar for our saluation proponed to us be the scriptures vithout ony assured persuasion other that we ar in the grace of God or yet of final perseuerance in the same.

We confes not only that our workes ar ane secund cause of our iustificatione bot also that they merit, and ar worthie of the eternal lyfe, in so far that they ar done be the assistance of the grace and sprit of god duelling in our harts.

We confes that the sacraments are profitable *ex opere operato*, that is to say, not of the merites nor of the good lyfe of him that ministreth thame, bot as instruments of the grace whilk is giffen to us be the dew application of thame.

We confes merites and workes of supererogation, that is to fol. 5 *v.*
say, whilkes ar done be good men of ane zeal to profeit thair brethren forther than they ar obleised for satisfaction of thair awin sinnes.

We confes pardones, peregrinationes, stationes, hallowing of watter, bellis and of uther creatures, coniuring of spreites, sayning, anoynting and al uther suche ceremonies as they ar used in the catholik kirk.

We confes not only the popes powar as vicar soveraine under Chryst in spiritual affaires but also his temporal iurisdiction, and the superioritie of the rest of the prelats of the kirk in thair degreis representing the heauinlie hierarchie of the celestial spreits.

We confes the thre solemned wowes: I meane of pouertie, chastitie, and obedience, that is to say, ane abnegation of our

awin wil vich al the sortes of monkes, frearis and preistes who professeth the said wowes as they ar allowed be the kirk.

We confes that men after the fal of Adam hath frie will not only to do ewil bot also to do good, being assisted be the grace and spreit of good, whilk appearandly Maister Craig in his negatiue confession durst not deny for offending of the curteoures.

fol. 6. Last of al, to be schort, we confes al that the fathers desyrous of the repose and reformation of the kirk, hath concluded in the last general concil haldin at Trent against the seditious heretikes of our dayes, whidder it appertein to the doctrein and trew interpretatione of the scripture or to the discipline, ordre, and maniers of the kirk.

Of sacramental confession and satisfaction for sinnes.

de confessione sacramentali et satisfactione pro peccatis.

Of the samen fontane do proceid the contempt of sacramental, or, as ye cal it, auricular confessione and satisfactione for sinne. For ewen as be thir two pairtes of penitence euer sence the Apostollis dayes the discipline of the kirk hes bein cheiflie manteined and al sort of wyces and wickednes refrained. So of thinges intendeth altogidder to destroy al discipline of the kirk and to oppen ane window to all kynd of vitiouse lyfe as may be perceaued now in Scotland and al uther places whair ye haue gotten crydet. Ye confes this your selfes in the prefatione of our new Byble and experience do confirme that liberalitie,

fol. 33 *v.* fidelitie, kyndnes and charitie are banisched and wretchednes decept onthankfulnes and hatrand etablisched in thair places, so that now it is ane common prouerb in Scotland, gif ony man asketh of ane uther how he doeth, to answer in the new faschione, that is to say, nather trew nor kynd. But now to return to our former discours. . . .

Of the bread, vatter, agnus dei and such uther halloued thinges used in the Catholik kirk.

de pane, aqua agnis dei et hujusmodi Benedictis quae in ecclesia catholica sunt in usu.

Albeit souber and quyet spreites, who lyked to grund them selfes upon the assured rok of the kirk then to curiously cal al thinges in question, may in thir pointes as in al uther content them selfes vith the use and the prattik of the kirk, yit that they inlaik not sufficient argument both to giue reason of their awin beleif and to confute the aduersar, I thocht it necessar to expone the ground of hallowing of creatures in the catholik kirk vith the fruites and effects of the same that it may be onderstand how calumniously the enemies of trewth calleth it superstitione whilk is groundeth in the scripture itselfe. Paulinus bischop of Nolec wreitting to S. Augustin and sum uthers maketh mention of blissed or hallowed bread called in greik ευλογιας the which ancient fathers war accustomed to send ane to uther as tokens of ane communion and of charitie, which the christians of those dayes had particularly in commendation, which custome appeareth to haue taken beginning of the exemple of Chryst himself when he blissed the two loaues and fyue fisches and sua multiplied them in such maner that aboue the course of nature, be the effect of the said blissing, they war fund more then sufficient to nourisch 5 thousand persons, outouer the women and chil- fol. 77 *v.*
dren, whilk custome as it is now keiped in sindrie places bot specialy in Paris, ilk sonday the hallowed bread is distributed in the kirk to those who ar not disposed to receaue the bodie and bluid of Chryst, as some tyme was prattiked in the kirkis of Scotland. So in the primitiue kirk was it giuen to the Catechumens that is whou ar instructed in the christian religion bot not yit baptised and therfor was not admitted to be partakers of the bodie and blood of Chryst, as testifieth S. Aug. lib. 2 de peccat. merit. et remiss. cap. 26. This custome is so auld that it is

probable that it cummeth from the Apostles, and was soone efter expresly commanded be Pius the pope, whais decreit is yit extant to 1. concil. et lib. 5. decretorum Burchardi, as also the forme of the said hallouing in concil. Namnetensi, to. 3., Concil. cap. 3. This haloued bread was keiped in reuerence not only because it was ane token of unitie and charitie bot also in respect it was of mearuelouse wertew and efficacitie in healing of sindrie diseases and thrusting out of deuiles, as the ecclesiastical historie recordeth, vide Fortunatum Episc. in vita S. Germani, et opusc. Barnonis de offic. Missae.[1]

Gif the cursing or malediction of ane priuat persone and specialy of the parents upon their children vanteth not it effect, as we may sie be ane most horrible exemple recordeth be S. Augustin lib. ult. de ciuit. cap. 8., why sal we think that the blissing or hallowing of creatures by ane solemme forme of prayars maid be the preist hawing power of God and halding Godis plaice suld be fectles? verely S. Gregorie, more then
fol. 78. 800 yeiris agoe, maketh so often mention of blissed croces, keyes, bandes, cloathes send to sindrie persones from the seate et Rome vith their mearuelous vertewes, that we may easily understand it to haue bein ane most ordinar thing in the kirk keiped from the tyme of Apostles vithout ony interruption, called theirfore benedictiones Petri aut Marci, or of sum holy martir in the primitiue kirk. This ground being layed of hallouing in general of creatures and the wertew thairof to giue reason in particular, albeit in thir maitters it aucht to haue place which sayeth S. Augustin that it is extreame maidnes to doubt upon it which is practised throch out al the kirk or the best pairt theirof. As for exemple seing the hallouing of the tokens called Agnus Dei the keiping and use of the same and fruites theirof is not only allowed be ane kirk or in our tyme, bot throchout all, as aboue aucht hundreth yearis testifiet Alcuinus maistre to Carolus magnus, setting doun the hail ordre of making and hallouing of the agnus dei, no man of souber

[1] Editions of Abbot Berno's work, *De quibusdam rebus ad missae officium pertinentibus*, appeared at Strassburg 1510, Paris 1518, and Venice 1572

and sound iudgment can iustly disaloue of the same; for Alcuinus wreatteth of them not as ane thing than inuented bot as of ane thing lang used, yea befor Constantin the gryt his dayes as may appeare be the forme and portrait of the Agnus Dei, the worke builded be Constantine yit extant in Rome, as remarket ane learned man Vidmanstadius, in pref. Noui Test. Siriacis charecteribus, Dilingue excusi.[1] As to the faschion of hallowing of the said tokens as also the effectes and uses to the whilkes they ar keiped because they may be easily knawen be the buik of ceremonies of the Roman Kirk. It is not my intention to discourse langar their upon being content to set doune thir few verses . . . fol. 78 *v.* Carmen Gul. Estii.

Becaus such things ar notoriously knawen to those who ar brocht up in the Catholik kirk only for the escheuing of the calumneis of our aduersars wil I eik thir few wordis that thir tokens and sindrie uther exteriour ceremoneis used be the Catholikes serued us both for ane outward protestation as signes and also as instruments be the quhilkes the grace and merites of Iesus Chryst is applyed to us not only of the intention of him that useth them as gif he prayed priuatlie bot also be the vertew of the blissing and communication of the prayers of the kirke which ar used whan such thinges ar hallowed, as for exemple the bearing of the Agnus Dei serued us first for ane protestation that we ar redeimed be the preciouse bluid and merites of the immaculat lambe of God wha is the trew mirrour of fol. 79. meiknes, innocencie, obedience and such uther wertewes signified in the scriptures be the lambe. Nixt for ane thankful remembrance and schort meditatione both of the figures of the auld law signifieng be immolating of the pascal lambe the puretie of our dayly sacrifice and the innocencie whilk we receaue in the baptisme being veschin from our sinnes and indeued vith puretie and simplicitie of conscience *tanquam agni nouelli*, whilk in the auld law was signified be offring of the first fruites as may be knawen be the historie of Abel and Cain. Thridlie the using of

[1] Widmanstadt's edition of the Syriac New Testament was published at Vienna in 1555.

the Agnus Dei serued us for ane mental prayer be the whilk we desyre to be partakars of the effect of the prayers used be the cheif preist of Gods kirk according to our intention and faith concurring therwith. Thus much breiflie of the richt use of such thinges I thocht guid heir to speik that euery ane micht understand whow far we ar fra superstition which our aduersars layeth to our chairge. Who lyketh to sie more particularlie and amplie the fruites, effectis and miracles of thir tokens aboue mentionated he may reid orat. Molani, *de Ag. Dei*,[1] and sum uther deuote tractises of the same mather, for my meaning is
fol. 79 *v.* only to handle such purposes so far as they tuitch our beleife and ar wrangouslie taken be our aduersars to the gryt losse and tinsal of the soules of the sempil and ignorant sorte. As to the 82 canon of the saxt concil haldin in Trullo forbidding to paint Chryst in any uther forme than in the forme of ane man it appeared as many uther canons containing gryt errours and calumneis against the kirk of Rome to haue croppen in vith the trew canons be the craft of schismatikes and heretikes that followed mony yeiris efter. The use also of the paschal cearge or paische-candle whilk the kirk doeth hallow solemnly as also the hallowing of the font and holy vatter may be easily prowen be our former ground seing they haue bein used vith no les consent and more euident testimonie of the antiquitie.

De meritis bonorum operum.

fol. 90. Thir groundes being laied that not only we haue the wil, bot also the internal and inherent iustification it sal not be hard to declair the mereits of our warkes efter that we be ons iustified and so maid sonnes of God, seing the Scriptures first testifieth that God hath promised reuard of euerlasting lyfe to our good warkes, calling it *merces* in sindrie places, which cannot be under-

[1] Molanus died September 1585. His *Orationes tres de Agnis Dei*, &c., prepared for the press, with a prefatory epistle, dated May 1, 1585, was published posthumously with his *De Canonicis libri tres*, at Cologne in 1587.

stood vithout mereit for utherwayes it war not *merces, retributio, præmium* (which termes the scripture useth) bot *donum*, and for this cause the scripture ioyned the ane with the uther *ecce venio cito et merces mea mecum reddere unicuique secundum opera sua*, et rursus *si vis ad vitam ingredi serua mandata*, etc. For speiking of the reuard of good warkes the scripture useth the same maner of phrase as when it speiketh of the reward of euil, giffing us to understand that the word reuard hath the same force and signification in both. It is iust (sayeth S. Paul) before God *tribuere tribulationem his qui vos tribulant et vobis qui tribulamini requiem vobiscum.* Nixt the scripture giueth us this prerogatiue of mereit to good workes, not only becaus of Gods promeis, bot also becaus they ar accompaignied with his grace, which maketh us his sonnes and members being indewed in ane maner with ane heauinly and supernatural perfection throch the which the scripture calleth us worthie of God and of his euerlasting gloire as the obedient sonne is worthie to succeid to his father.

Apoc. xxii. Mat. xix. Mat. xv. 2 Thess. i. Sap. iii. 2 Thess. i. Apoc. iii. Jo. ii.

Thridly the reason of the holy Ghost duelling in us and directing our warkes, and therthrow making them worthie euen as ane king gouerning the hand of ony mean man whose wreitting utherwayes was of no authoritie maketh it of gryt weacht and importance. Of the which we understand this grace of God and direction of the holy Ghost to be the fontan of our mereits in such sort that whair this grace is not, as in infidels and sinners being in mortal sinne, their is no place to mereit of what soeuer perfection their warkes be. For albeit they may serue for preparatiues or deserue temporal reuard as is schawin aboue, yet they can haue no proportion to the eternal reuard whilk is infinit, onles they be maid in ane maner infinit be the grace of God giuen to us throch the holy Ghost, as said is of this grace is it said *aquam quam ego dabo fiet in eo fons aquæ sitientis in vitam æternam.* Of this we collect a gryt difference betwix the rewarding of good warkes and euil. For in the first we use most that kynd of iustice which we cal distributiue, in the which the goodnes of the wark is not so much considered as the dignitie. . . .

Pro. viii. 2 Jo. iii. Jo. i. Osea ii. Ephes. v.

[*Cetera desunt*]

APPENDIX

ANDERSON'S GROUND OF THE CATHOLIC RELIGION, 1623

BAILLIE'S TRUE INFORMATION, 1628

THE GROVND OF THE CATHOLIKE AND ROMAN RELIGION IN THE WORD OF GOD

With the Antiquity and Continuance thereof, throughout all Kingdomes and Ages

COLLECTED

Out of diuers Conferences, Discourses, and Disputes, which *M. Patricke Anderson* of the Society of IESVS, had at seuerall tymes, with sundry Bishops and Ministers of Scotland, at his last imprisonment in *Edenburgh*, for the Catholike Faith, in the yeares of our Lord 1620 and 1621.

Sent vnto an Honourable Personage, by the Compyler, and Prisoner himselfe

The first Part, or Introduction

Philip. 1. *Vers.* 12 & 23

And I will haue you know, Brethren, that the thinges about me, are come to the more furtherance of the Ghospell: so that my bandes were made manifest in all the Court, &c.

Permissu Superiorum, Anno M.DC.XXIII.

To the
Right Honorable
Reverend, Wise,
and Grave Lords
of his Maiesties priuy Counsell of Scotland.

Many & iust are the considerations (Noble, Graue, Wise, and Learned) which haue induced me to dedicate these Works of *M. Patrick Anderson* to your Lordships. First because one of his Disputes (which was an happy dispute for me, & diuers others) was made before some of your Honours. Secondly because the order & methode which he hath kept in these Works, is every day practised in your session house of Scotland, for in Law-matters you giue place in your session house to the *Confession of the party*. And truly the parties owne acknowledgment of his offence is a sufficient proof amongst all Nations. Heere your Lordships shall see in like manner how the very Protestants themselves auow, that in the Catholic Roman Church & Religion, Saluation vndoubtedly is to be found. 2. If you make great accompt of *faithfull and honest witnesses* in proofe of maters in Law, you shall find likewyse alledged faithfully in the first, second, third, fourth, & insuing Ages the ancient and holy Fathers, euery one in his owne Age and Century giuing ful and cleer testimony for vs Catholiks against the Ministry; which holy Fathers did not forsee any debats amongst vs; *Nor yet were angry neither at you, nor at vs* (sayth S. Augustin): *What they haue found in the Church, that they haue held; & what they haue receaued from their Forfathers they haue delivered to vs their posterity.* 3. *If Priority of possession* be of any regard (as questionles it is) among you, it is heer plentifully set down, that we Catholiks are first in possession, & that it is but a few yeares since we Catholiks of these three Kingdome were thrust out, by the Ministers, of our former rightfull, and so long continued possession of fifteen hundreth yeares; and condemned by those who had no power, authority, nor commission to accuse or condemne vs; not so much as hauing our

accusers before vs, nor place to defend us. 4. *If Prescription* be a matter of great Importance in proofe amongst you, you shal then heere find our Catholike Religion, for which we now suffer in Scotland, England & Ireland, deduced from the tyme of the Apostles, from Age to Age, to these our very dayes, giuing in further proof that the Protestant and Puritan Ministers, who (against all Law hauing bereft vs of our prescription and possession) haue been condemned in all Ages, by the Church of God then apparent, as manifest Heritiques, in the persons of the Arians, Pelagians, Nouations, Waldenses, Albigenses, &c. 5. If *continual clayme* be a sufficient way amongst you to preserue right & title, it is more then euident that our Catholike Pastours have beene euermore waking to preserue our right, and Religion, as the Prophet fortold thus: *Vpon thy walles O Hierusalem haue I set watch men all the day & all the night, for ever they shall not be silent.* But your Protestant Church hath (to the contrary) been so farre from performing the like, that it hath been inuisible, latent, and vnknowne to the world the space of fifteen hundreth yeares. *Gods true Church* (sayth M. Napper) *most certainly aboad so long latent and inuisible.* 6. If when the letter of the law being found in some cases doubtful, ought (conforme to your coustome in Scotland) to be interpreted according to the *answerable practise of ensuing tymes;* you shall in like maner find heer the doubtfull letter of the Scriptur, and obscure sayings of the Fathers made plaine on our part, by the answerable practise of all succeeding tymes & ages. 7. If the judgment and *resolution of most Ancient & wyse Judges and Presidents* giuen in former Ages in your Country, be authentical or of credit in your Sessionhouse; heer then you shall see the graue and wholsome Iudgments giuen for vs Catholiks by the most famous, learned and holy Iudges and Presidents of all Kingdoms & Ages for these 1500 yeares, condemning the Puritan, & the Protestant Ministry of manifest Heresy and Errour, in the persons of *Aerius*, *Vigilantius*, *Nouatus* & such other Heretiks. Finally, if the Ministers would free themselues (contrary to all Law) from all these precedent proofes and Iudgments, appealing to the only written Law, & to the expresse word of God (as they do, & must needs do) first it is easie to be seen by the ensuing Treatises; that all the Ministers togeather shall not, or cannot shew, no not one debatable point of their Religion, to be conteyned in the expresse word. 2. They shall not be able to improue any debatable point of our Religion as being againt the expresse word. 3. It is shewed that they have falsified and corrupted the word of God miserably and ignorantly, making it thereby not the word of God, but their owne word, & inuention.

Isai. 62.

In his Treatise vpon the reuelation.

By al which it appeareth sufficiently, that our Catholike Faith & Religion (for the which, now presently we suffer persecution in Scotland) is that selfesame Religion, and Faith whereunto our Scotish nation was, aboue fourteen hundreth yeares since, confessedly first conuerted: That Religion also, which was then confirmed to vs, and other Nations from heauen with the testimony of vndoubted miracles: That religion which hath founded your ancient Municipall Lawes, Courts of Judgement, erected & builded your most famous churches of Elgene, of Murray, Glasco, Paslay, S. Giles in Edenburgh, Holyrood-house, the Chaunry of Rosse, and many others: That Religion finally which hath erected your Bishops Seas, Religious houses, and Abbayes, Colledges, Vniversities, and many other knowne Royall monuments of Piety, in your most Noble, and ancient Kingdome of Scotland.

To the reading therfore of these insuing Parts & Treatises, I earnestly and humbly exhort your Lordships, euen by the infinit multitude of benefits which God hath bestowed vpon yow, by the pretious Bloud of Christ who hath redeemed vs all by the tender care of your own saluation, and by whatsoeuer els is sacred and holy; to the which end I will continue my dayly prayers to God, and remaine alwaies,

Your Lordships most humble
Seruant,

M. I. L.

[*Dedicatory Epistle to the Second Part.*]

To the
Right Vvorthy
Stvdents
Of the foure famous Vniuerſities of Scotland, S. Andrewes, Glaſco, Aberdine, and Edenburgh.

ARISTOTLE that famous Philosopher in penning his morall Philosophy thought all his labours wel imployed if he could proffit any one therby: how happy then may *M. P. Anderson* thinke his labours imployed, the tyme of his hard and rude impresonment in Edenburgh spent in Disputes, & Conferences with the ministers, hauing wonne

therby sundry to the light of the true Ghospell, to the loue and feare of God, from whence the hope of all Eternity dependeth? And as you are the Fountaines of which many must drinke, the seeds from whence many must proceed, the lightes of the Kingdome, and the Mynes, whose treasure of learning is to be deriued to the whole body of the Kingdome of Scotland: So are there opened unto you in this second Part those veines of gold, conteyned in the expresse Word of God, and in the testimonies of the holy Fathers, and Writers of the first hundreth yeares after Christ, which Testimonies I will intreate you to peruse with an indifferent and single eye, with a great zeale of imbracing Truth from the mouth of Christ, and from those Honorable, Learned, and holy Fathers of the first age, *Quorum testimonia sunt omni exceptione maiora.*

Truly, if yee would heare none but those, in whose bosomes yee haue been bred, and consequently to be so farre enamoured of your Ministers doctrine, without any ground in the expresse Word of God, or al Antiquity; the more yee should be blamed, that being amongst all Nations held of witty & quicke Judgment, fit for all sort of Sciences, yet yee would willingly, & wittingly preferre the counterfeit drosse of the Ministers, before the true & perfect Mettal of the holy Word, and testimonies of all antiquity. Or can you but imagin, that men of such life and conuersation, as your Ministers be, could find out any holsome doctrine, *Quæ tot latuerit Sanctos, tot præterierit sapientes?*

Bern. Ep. 190.

S. Augustine remarketh that *Faustus Manichæus* and the ancient Heretiques of his sect, in their preaching and discourses promised nothing more then Truth, Truth, the word of God, the Scripture, the Bible: yet he found, as he witnesseth no truth amongst them, yea nothing but lies, vanities, and new inuented superstitions.

The same shall you discerne in the Ministers of our tyme: for although they bragge, and boast of the pure Word of God, the Bible, the written Word; yet in effect they cannot shew, no not one debatable point of their Religion to be conteyned in the expresse Word of God. 2. They cannot possibly improue any point of the Catholike Religion out of the same expresse Word. 3. They cannot name any Nation vnder the heauens, which auoweth their Scots Bible to be the Word of God. 4. They cannot name any forraine Doctour, or Doctours, who doe free their owne Scots Bible from falsifications, lyes, and errours. Finally, *By the word of the law they impugne the law, framing their priuate sense and construction to countenance the peruersity of their mynds, by the authority of the law:* making by their peruerse Interpretation, *The Ghospell of Christ, the Ghospell of man, or which is worse, the Ghospell of the Diuell.*

Amb. in Ep. ad Titum.

They boast of the pure preaching of the Word of God, yet in effect they haue no Commission, no Authority to preach, no vocation at all, but are *Theues, who enter not by the dore, but climbe another way, to steale, kill, and destroy* your soules. They are the false prophets who cry *Thus sayth the Lord, when the Lord said it not, nor sent them.* They glory to haue reformed the Church of God; wheras you shall easily perceaue how miserable, and deformed Scotland is become by their reformed Religion: and their owne formes and fashions do witnes the same plentifullie, as a famous, yea a Protestant-Writer called *Zanchius* doth testify thus of them: *We Protestants of the reformed Church* (sayth he) *often of set purpose ouercloud the state of the question with darknes; things which are manifest we impudently deny; things false without shame we avouch; things plainly impious we propose as the first principles of Faith; things orthodoxall we condemne of heresy: Scriptures at our owne pleasure we detorte to our owne dreames; we boast of Fathers when we will follow nothing lesse then their doctrine; to deceaue, to calumniate, to raile is familiar with vs* &c.

Hier. in Ep. ad Galat.

Ezech. 13.

Ep. ad Ioan. *Sturmi.*

O yee flourishing Academians, O Scotland my dearest Countrey, consider wisely, & in the presence of God, I beseech thee, how thou hast damned vp the passage, by which the cleere waters of al antiquity should flow vnto thy kingdome, and thou hast opened the sluse to the Puddels of the Ministers new doctrine, new fayned Sacraments, new Articles of faith, new Bible, and Scripture vnknowne as yet to all other Kingdoms, and Nations: Consider, I say, how God therefore hath punished thee, yea now of late with extraordinary Indigency; and abandon these new, and vnwonted doctrines, and imbrace againe that ancient Faith which once thy Noble, Ancient, and Princly Kingdome, Daughter of God, deuoutly sucked from the breasts of the Apostles, which all thy former Kings, and Princes, from King *Donald* the first, vntil Blessed Queen Mary, constantly professed, thy Lawes established, thy People honoured, thy Vniuersities defended. To this end I will not cease to sacrifice vnto God my continuall prayers, and rest alwaies,

Your most humble Seruant.

P. A. S. I.

[*Dedicatory Epistle to the Third Part.*]

To the Most Honovrable and Constant Catholikes in Scotland.

WHO doth not see (most dearly Beloued, Worthy and Constant CATHOLIKES) but that this third Part, or Treatise of my Works, doth chiefly, and principally belonge to you that are Catholiks in Scotland, as hauing receaued the Catholike Religion vniuersally in your Country in the second Age, (or at least in the very beginning of the third Age) in the person of King *Donald* your first Christian King, and his Nobility, you being most worthy children of so renowned Parents, most honourable Of-spring of so excellent ancestours, most glorious posterity of so famous antiquity, whome future ages will iustly esteeme and extoll aboue many of your predecessours for retaining that in tyme of war which they left to you in tyme of peace, and for defending that by singular constancy in your sufferings, which they both receiued, & left you by quiet Tradition.

Which Tradition, or Catholike religion being proued and declared most cleerly in this second age or century; I doe by offering the same vnto you, but present the history of your own Kings of Scotland, the records and chronicles of your owne families, the pedigree & Genealogy of your owne Forefathers, the antiquity & Nobility of your own progenitors, together with your iust Title and Clayme to their Inheritance, producing iointly for the same the word of God, the Scripture, the Bible, the testimonies of the holy Fathers of this age, yea, the very monuments of your owne Kingdome, which no man but foolish, can deny or call in doubt.

True it is, that by God's holy prouidence you are borne in this time of warre, tribulation and contradiction, insteed of that large peace and tranquillity which your ancestours enioyed, in the vse and exercise of that religion, for which you striue and suffer now presently in SCOTLAND; which sufferings of yours though for the present they

seem vnpleasant & distastfull to flesh & bloud, yet assuredly will the houre come when it shall proue a most singular benefit, an eternall blisse, glory & honour in your behalfe; by reason that, *You are become such followers of Christ, and his Apostles, as receyuing the word of God with ioy of the holy Ghost in great tribulation, you are made an example or spectacle to all other faythfull people in Macedonia and Achaia, by grace of your fayth, which is published euery where throughout the world.* 1 Thess. 1.

You are of the blessed number of those to whome as the Apostle sayth, *it is granted not only to belieue in God, but also to suffer for God.* Yea, I may say, to my great comfort and consolation, of you as he sayd and gloryed of himselfe, and his fellowes: *Vincula vestra manifesta fiunt in Christo in omni Prætorio:* Your bands & sufferings for Christ are made notorious throughout all the tribunall seats of Scotland, which God hath visited now of late extraordinarily, by reason of the extraordinary and barbarous proceeding of your enemyes in your behalfe (*Et inimici vestri sunt Iudices*) as your very enemies witnesse the same. Philipp. 1.

Your Countrey of Scotland hath been exceeding famous and renowned in forraine nations, by reason of antiquity & constancy of the Catholike religion, without any interruption, the space of fourteene hundred yeares, without any marke of heresey or schisme, as (besides many others history-writers) a famous forrayne writer witnesseth saying thus: *Nulla gens è Borealibus tamdiu perstitit in vnanimi Religionis vnius consensu, vt Scotia;* and by reason of this constancy in religion, Scotland was alwayes free from the yoake and dominion of forraine Kings, saith the same writer: *Nulla gens cujus res vel græcis vel latinis scriptis illustratæ, tanto tempore indigenas habuit reges, vt Scotia.* Your countrey was in such manner ennobled with many holy, learned & famous Bishops, who by reason of their great zeale & charity did preach the Catholike & Roman religion in diuers forraine Nations, specially in Germany, where they were preferred to Ecclesiasticall and politicall dignity by *Charles* the great, and Emperour, before other nations, by reason of their *Holinesse, Vertue, and Fidelity* sayth Paulus Æmilius: *Honores magistratusque alienigenis, & imprimis Scotis, mandabat, quorum egregia fide virtuteque vtebatur.* Your Countrey is in like manner renowned for the great number of holy Catholike Kings, Queenes, and Royall Posterity, famous to this day in diuers Kingdomes of Europe, who all now glorious in heauen receaue a particular consolation by your integrity, and constancy in the selfe same Catholike religion, which many of them sealed with their bloud, praying for your perseuerance in that most honourable course & profession. *Bozius, lib. 8 de sig. Eccles.* *De gest. Franc.*

Which offering of prayers for you, though it be common to all the Saints in heauen, yet particularly that B. Queene and Martyr Q. MARY, our Princes most gracious & holy Grand-mother, doth offer vp her prayers for your perseuerance in the Catholike religion, as hauing experimented during her mortall life your fidelity in her Seruice, against the calumnies, sedition & rebellion of the Ministers, of whome his Maiesty iustly saith; *Me persecuti sunt à iuuentute mea.*

And as it is a great honour & glory to you to haue had so many Blessed and holy Kings and Queenes, as professours of your owne religion, so it is a great honor & comfort vnto you to haue had, aboue other Christian Kingdoms, the religion for which you do suffer, confirmed & sealed, after fourteen hundred yeares continuance in Scotland, with the holy bloud of a B. Queene; of whom besides others, a forrayne Author saith thus: *Christus hoc, magnum laudabilissimumque bonum septentrioni dedit, vt Scotia haberet martyrem Reginam, Regis filiam, coniugem & Matrem.* Whose holy prayers will be the more effectuall in your behalfe, that be constant in that religion, which she confirmed by the admirable constancy of twenty years Imprisonment, and sealed with her Royal bloud. To the which end I will offer vp likewise my poore prayers to God the Father, as being,

All your most humble Seruant,

P. A.

A Trve

INFORMATION OF THE VNHALLOWED

Offspring, progresse & impoisoned fruits of our Scottish-Caluinian gospel, & gospellers; Wherin the chiefe heeds of Religion novv most controuerted ar discussed: & the calumnies of the aduersars (falsy blaming vs of Idolatrie) are discouered.

By F. ALEXANDER BAILLIE, Religiouse of the Order of S. BENEDICT.

Somuch the rather sould vve rehearse the vanitie of heretiks as the more vve desire their saluation.
Aug. enarr. in Psal. 36.

Printed at VVirtsburgh
By Anne Marie Volmare, Widovv, vvith licence,
M. DC. XXVIII.



MARIE STVART

QUEENE OF SCOTLAND,

of whom look after in th

To the Right
Reverend and
Honorabile Lord,
F. William Ogilbie, Abbot
of the ancient Scottish Closter at Wirtsburgh:
& Administrator of the famous Abbacie of
Swartzach, wisheth happy regiment, &
al prosperitie.

HAUING often bewailed (Right Reu. and hon. Lord) the lamentable estate of our country & countrymen ouerlaid with this miserable haruest of heretical corruption, wherof the vnhallowed fruits hath impoisoned the harts of innumerable persons, to the vnrecouerable shipwrack & losse of their souls; And considering also that there be a great many of them, who haue no other warrant of their naked faith & ragged Religion, nor the wavering word of a mere *machiauellian* minister, & only for want of instruction in the contrare, & for lacke of right information of the truth of our catholik doctrine, doe hovsoeuer assent to their new start-vp caluinian gospel; And finally seing not long agoe some trauelling Scotsmen haue bene here beside vs, who perceiuing in thir parts the daily decaying of Caluinists, & continual increasing of catholiks (among whom now they see al things to be farre otherwise as their gossiping gospellers had taught them) doe crave earnstly to be instructed in the grounds of our Religion, & to be receiued in the bosome of our holy mother the romane & catholik church.

Hereof it is, that vpon thir occasions for the honour of Almighty God & his true church, & for the natural obligation & duety which euery one oweth to his country & countrymen, I haue bene induced to compile this smal treatise, conteaning a true information both of the falshood of this our late Scottish-caluinian gospel & synagogue; & of the truth of the old romane & catholik faith, no lesse commodious then necessare for the vnlearned & meaner sort of both protestants

& catholiks ; wherof allas, too many for lacke of right information, abyde alwise floting & doubting in maters of faith & religion.

Now therfore forsomuch as this my smal enterprise thus rudely accomplished, hath need of such a zealous promotor & protector as your lordships self, (who for your manifold giftes & vertuous exploits, yea & your great dexteritie in discharging your office both in the effaires of this Abbacie, & in sindry imploiments & weaghtie maters belonging to the prince & whole nobilitie of *Franconie*, hath deserued to be chosen as most worthy of al the Prelates in the diocesse to be made Lord & Administrator of that noble & potent Abbacie of Swartzach, not without the immortal honour of al our Scottish Abbacies here in *Germanie*, & of our whole nation elsewhere) I haue presumed to present the same vnto your L. as a badge of my duetiful love & due obedience, ye & as a token of my iust congratulation & reioycing with your L. for your new honours & promotion ; intreating your L. most humbly, that yee wil vouchsafe gratiouslly to let it creepe forth vnder the shadow & safe conduct of your L. favour & protection ; to the end that both I and your L. sonnes & clients may be the better encouraged to make the like or greater attempts herefter, for the common good & honour of our country & Religion. And so with my right humble duety, & daily prayers for your L. health, & happy regiment I rest at *Wirtsburgh*, vpon *S. Mungoes* day the 13. of Januar, 1628.

Your L. vnworthy sonne
& seruand,

F. ALEXANDER BAILLIE.

Chap. VII.

Of the fruits of Knox his euangel, the douncasting of Churches.

page 22. After that this our politician apostle & apostate *Knox* had withdrawne the harts of the people craftily from the Catholik faith, by his smoath language & plausible preaching (wherein he always traduced the Catholiks by his venomous vntruths & calumnies) & as a most pernicious parasite & faithles flatterer had applied his whole gospellizing & preaching to please the humors & fancies of some noblemen his adherents & patrones, (who gaping at the church-rents, & looking more to their priuate commoditie nor to any Religion, were

easily persuaded, not so much for his reasons, as for to satisfie their auarice & licentious liberty, for the which they were ready to lay aside both right & wrong). At lenth he began to blaw his blasphemous trumpet against the Venerable Sacrament, & the ornaments of the house of the lord, yea & prouoked the furious people by his own sacriligious example to the spoiling & doun-casting of churches, ouerthrowing of Altars & organs, breaking of Images, chalices, chandlers, basines, lawers, & what someuer was made of gold or siluer apperteaning to the vse of the Altare & sacrifice of the Masse; which he & his comrads turned al to profane & vnhallowed vses, coining money of the siluer vessels, making garments and gounes to their wifes and bairnes of the masse-cloathes & other pretious paraments ordained for the Altar. And yet notwithstanding of al this his sacriligious robbing & spoiling, he not only caused these braue churches to be set in fire, bot also perswaded the furious people to take fore-hammers & such like instruments to the breaking doune of the very walls & pillers them selues, which the fire had not consumed whereunto those furious wretches & sedicious seruands of Sathan were so willing & ready, that scarcely left they the chore or queere safe to be a Synagogue for their vnhallowed & new fetched-ouer gospel.

And that the universal world might know their unspeekable hatred & rage against the Catholik church & religion, they at the first made stables in *Halyrudhous*, which was renouned not only for holynes & deuotion wont to be therin, bot also for that it was the *Burial-place* of our Kings & their royal children, which surely suld make al true-harted countrymen the more to abhorre their abominable & barbarous beastlines, yea & their more then Turkish ingratitud towards their natiue Princes & Souerains, who sturred not to let horses dung on their moales, without any regard to God or their Kings.

And truely, among al their deeds & deuises, the casting doune of the churches was the most foolish & furious work, the most shreud & execrable turne that euer *Hornok* himself culd have done or deuised. For out of al doubt, that great grandfather of Caluine & old enimie of mankind, not only inspired euery one of those sacriligious hellshounds with his flaming sprit of malice & blasphemie as he did their fore-fathers Luther & Caluine: bot also was there present as *maister-of-worke* bussily beholding his seruands & hirelings working his wil, & bringing to passe his long desired contentment.

Bot ah, deare countrymen, was it not a lamentable thing, that one apostat priest becoming a Caluinian incestuous minister, suld haue had such authority & power, as to haue spoild & cast doune moe gorgious & braue churches in one Yeere, nor al the ministers of

Scotland with the whole nobilite & commons, culd since that time be able to repare, let be to build of new agane the like. And surely as al true Christians lamented that black reformation, & greeued to hear tel of the ruine & utter destruction of so many ancient & faire churches, colledges, closters & hospitals, built & erected of old by godly princes, Bishops & Barones of worthy remembrance, for the honour of God, the inlarging of his church, & support of the poore. Euin so the Inglish & Germane protestants with other politicians & atheists, were much discontented at their folly & madnes; who gaue such reuerence to the house of the Lord, & decorements therof, that they nether destroyed the churches, nor did they abolish the altars, organes, or Images of Christ, & other ornaments consecrated to the honour & worship of God! Bot our foolish & furious countrymen through the instigation & stirring of that sacriligious serpent & venemous viper *Ihon Knox*, following the sprit of errour, did far otherwise. And therfor, as the apostle sayeth, *God gaue them ouer to the desires of their owne harts:* & suffered them *to doe things ful of ignominie* & shame. For they changed the churches (which God himself called *his house of praier*) into filthie & abominable houses of sensual men, yea & of unreasonable beasts: when as they made stables in Halyrudhous, sheep-houses of S. Antone & S. Leonards chappels, tolboothes of S. Gillis, &c. which this day may be seene to the great greefe & sorrow of al good Christians, to the shame & confusion of Edinburg, & to the euerlasting damnation of the doers therof, the sedicious ministers *Knox* & his complices.

Chap. VIII.

Of the lamentable profanation of S. Giles, &c. & of the woful obduration of our Country-protestants.

page 25. Seing the consideration of the foresaids, & beholding of the present lamentable forme and case of many ancient & braue churches in Scotland, now al either vtterly destroied, or filthily abused & dismembred, may iustly moue al good Christians to abhorre both the ministers & their damnable doctrine, which hath brought forth so noisome & harmful effects: I thought it not inconuenient to speake a litle more (at the least) of the churches of the *Abbacie of Abbirbroth & S. Giles in Edinburg;* passing by (for breuities sake) the miserable

desolation & profanation of these of the *Abbacy of Paislei, Elgin of Morray, the black freers in Glasgow, Halyrudhous in the Canongate*, &c.

And first, as to that of *Abbirbroth*, surely when before a certane year I had first seene it, & had stayed a while before the great dore therof, gazing sadly upon the deplorable state of the defaced & staggering steeples, the battered wals, broken doune pillars & the floore al ouergrowne with grasse & defiled with filth & excrements of unreasonable beasts, & iudging of such faire steads & ruines that it hath once bene a most royal, braue & gorgious church, I could not bot sigh & bewaile it; yea & somuch the more lament the present estate of it, that in the year of God 1193, *S. William* that iust, holy & religious king built and planted it with Religiouse men of my oune profession, viz. of the Order and familie of *S. Benedict* or *S. Bennet;* who most laudably & honorably did euer inhabite & rule it, until the heretical furie of *Knox, Meffane*, & the rest of these first startup apostats and runnagats redacted it to such desolation & ruines, as may be seene this day to the whole world. Which (I say) as I had deeply considered, incontinent I remembered the words of Isay, & sayd with my self; O how iustly may we now compleine & say with the Prophet: O God, *the house of our sanctification & glorie where our fathers did prayse & worship the, is made fewel & burnt, & al our things worthie to be wished ar turned to ruines*, &c. Esa. 64, 11.

Bot leauing it thus wasted & deplored I wil turne me & take a view of *S. Giles;* wherein I see clearly fulfilled the prophecie of Daniel saying: *And there sal be in the temple* or Church *abomination of desolation* or abominable desolation, &c. Dan. 9, 27. Which that we may the more easily conceiue, let us consider this example, & suppone: If our Sauiour Christ when he came into the temple of Jerusalem, did cast out al these who were buying and selling in it, and so heauily complained against them, that he sayd: *It is written, my house sal be called a house of prayer, bot yee haue made it a den of theeues*, Matth. 21, 12. how I pray you wold he say, if he were now entring in at *S. Giles*, and looking to bare wals and pillars al cled with dust, sweepings and cobwebs, in steed of painting and tapestrie: and on euery side beholding the restlesse resorting of people treating of their worldly effaires; some writing & making obligations, contracts & discharges: others laying countes or telling-ouer sowmes of money: & two & two walking and talking to & fro, some about merchandice or the lawes, & too many allas about drinking and courting of woemen, yea & perhaps about worse nor I can imagine; as is wont to be done al the day long in the common Exchanges of *London and Amsterdam* & other great cities; and turning him farther towards the west end

of the Church, which is deuided in a high house for the Colledge of Justice, called *the Session* or *Senathouse*, and a low house, called *the low Tolbooth*, where the Bailiues of the toune use to sit, and iudge common actions and pleas in the one end therof, & a number of harlots and scolds for flyting and whoredome inclosed in the other; And there I meane, if your Sauiour were present to behold such abominable desolation, that where altars were erected, & sacrifices with continual praises and praiers were wont to be offered up to the Lord, in remembrance of that bloody sacrifice of Christ on the crosse, there now ar holes for whores, and cages for scolds; where nothing is heard bot banning & swearing, & euery one vpbraiding another: O what greeue and sorrow wold our Lord tak at the beholding of such profanation and sacriledge? how heavily wold he complaine, that they *have made his house* not only *a denne of theeves*, bot a dungeon of deuils; and wold weep upon Edinburgh, as he did on Jerusalem, saying: *O Jerusalem, if thou knewest also these things which apperteane to thy peace, euin in this thy day: bot now these things ar hidden from the!* as if he had sayd or now wold say: If thou knewest O Edinburg, as I doe, what mercy is offered the, euin this same day, thou woldst not doe as thou doest, bot woldst presently accept therof: Bot now this secrete iudgment of my father which abideth the, is hidden from the, & therfore thou makes little account thereof, until thy destruction sal come sodanely upon the.

Luke xix.

And surely, as the destruction foretold by Christ came soone therefter upon the toune of Jerusalem: Euin so it is to be feared, that the abominable profaning of God's house, stiffnes in heresie, & contempt of the Catholik Religion (the only true worship of God) bring upon Edinburgh, sodaine reueange, & destruction; seing not a few of lesse scourges (as sometime befell to Jerusalem) haue already ouertaken them, which foretell a greater vengeance to follow, except they repent & turne unto God whil they haue time.

Chap. IX.

Of a farther declaration of the pestilent fruits, & noisome effects of this our Caluinian gospel.

page 36. . . . Moreouer, what toung is able to expresse the vnspeikable hatred & crueltie, which those giddy braynd gospellers & apostats vsed

against their owne natiue & lawful Souerane, that most sacred & renouned Princesse *Queene Marie* king James his most godly & religiouse mother of euerlasting remembrance? Whill as by their deuilish doctrine & calumnies they prouoked her owne subiects both the nobilitie & Commons to rebell against her in such a peruerse & malicious maner, that without any regard to God or their Soueraine, or to the lamentable shedding of innocent blood, they neuer ceased to vexe & pursewe her roial person, by their railing & shlanderous tongues, by their venemous writing of infamous lybels & pasquils, bot chiefly by the sword of rebellious runnagats their adherents & followers vntil they brought her maiestie to such distresse & extremitie, that to eschew their Caluinian clemencie, that is, their cruel & continual tirannie (wherof her maiestie had found often experience before) she was forced to flee from one place to another, & at lenth to[1] tak her refuge to her disloyal Aunt *Quene Elizabeth* of Ingland.

And howsoeuer vpon mere malice & heretical hatred they spread abroad & falsly alleadged some infamous pretences & quarrels, wherby they might the more easely bring her in disdane & contempt beside forreine Princes and countries: Yet in effect, there was no other true cause of their so great persecution & crueltie towards her, then only for that they perceiued, that they culd neuer be able to peruert & alter her constancie in the ancient and catholik faith; & consequently during her lyfe time & reigne they suld neuer be sure & secure to promoue & establish their impoisoned doctrine; neither culd they peaceably brooke & inioy the rents of the church, wherwith already they had intrometted most sacrilegiusly. And therfore they laboured euer to traduce and betray her to her greatest enimie *Quene Elizabeth*, who being head of their Caluinian Synagogue, & defender of their faithlesse faith, contrare to her promise of aid & safeguard, made to her legats & messingers, and contrare the custome of al Christian Princes: Yea, & against the very law of the gentils (which no Turks nor Paganes vse to break) she caused her be keept in custodie at her first entry in Ingland. Wher hauing aboue 19 yeers susteaned hard imprisonment, and[2] finally cruel death & martyrdome for her constant profession of that first, ancient, apostolik & catholik faith, hath therby left a glorious & immortal president to al her aftercomers who clayme temporal right from succession of her blood, to make the like, or greater account of that right which cometh by succession to her in faith: for which she with heroical fortitude neglected her blood, her liberte, crownes, & whatsoeuer is most deer to princes in this world; and for which neglect her name is more honorable before God & his angels, her memorie more famous among

[1] *tho.* [2] ex.

Christians of this age, & so wil be to al posterity, then if with refusal of that faith that is, with refusal of Christ & eternal blisse, she had gayned as many temporal crounes & realmes as they haue liued days & hours, who were occasioners of that so wonderful & strange execution.

An aduertisment to the Reader.

page 226. Forsomuch as the Printer in the beginning of this Treatise (for lacke sindry letters, which do mor oft occurre in our langwage nor in the latin) behoved oftimes to put thir two seuerall letters (vu) in steed of the letter (w) vntil he procured moe of this sort out of Franckfurt, I thought good to intreat the gentle Reader whosoeuer, to consider all this & other faultes escaped by the print to virtuous interpretation, considering how hard it is to set furth and print our language in a strange country without some smal errours; Beseeching all good Catholiks to esteeme of my meaning & not the letter, & to pray for me, as I sall not cease to pray daily for them, & for the wished & happy conuersion of our poore country, to the end we may be all partakers of that heuinly kingdome, where God the ✠ Father, God the ✠ Sonne, & God the ✠ holy ghost is glorified, where the Blessed Virgin Marie is crowned, where angels, Saints and Martyrs reioyce at our conuersion & repentance, Amen.

INDEXES

ABBREVIATIONS.

adj. adjective.
adv. adverb.
art. article.
conj. conjunction.
interj. interjection.
pl. plural.
pp. participle.
prep. preposition.
pron. pronoun.
sb. substantive.
v. verb.
v. impers. verb impersonal.
v. n. verb neuter.
v. pret. verb preterite.
v. aux. verb auxiliary.

The references, as a rule, are to page and line, as Aage, 67. 34. But the reference is given to the page only when the lines are not numbered, as in the Kalendar, Titles, &c.

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Estableis, *v.* establish, 67. 5—Estableseit, *pp.* established, 204. 26.
Estime, *v.* think, 238. 14—Estimit, *pret.* esteemed, believed, 203. 10—Estimit, 76. 10.
Ethnicques, *sb.* ethnics, heathen, 208. 21.
Euerilk, *adj.* every, 130. 2.
Ewaniseit, *v. pret.* vanished, 189.
Exame, *v.* examine, 82. 15.
Excitate, *v.* excite, 138. 11.
Exerce, *v.* exercise, 225. 19.
Exornand, *pp.* adorning, 138. 28.
Experimentit, *v. pret.* experienced, 243. 24.
Expone, *v.* expound, 50. 5.
Exterminion, *sb.* extermination, 146. 2—Exterminione, 23. 6.

Exyleid, *pp.* exiled, 193.
Eyne. See Ene.

Facil, *adj.* easy, 83. 2—Facill, 39. 1.
Faird, *adj.* fourth, 203. 13.
Falds, *sb.* folds, sheds, 138. 22.
Falset, *sb.* falsehood, 3. 8; 214. 5.
Fand, *v. pret.* found, 79. 15.
Fantnes, *sb.* faintness, 91. 5.
Fard, *sb.* paint, embellishment, 10. 22.
Farder, *adj.* farther, more, 46. 4; 215. 14; *adv.* further, 215. 7.
Fascheows, *adj.* troublesome, 70. 6.
Fasson, *sb.* fashion, 91. 1.
Fead, *sb.* feud, quarrel, 115. 30—Feide, 213. 14.
Feckles, *adj.* weak, feeble, 250. 1—Fectles, ineffectual, worthless, 254. 17.
Feidil, *sb.* fiddle, 172. 1.
Feinye, *v.* feign, 64. 17—Feingyeit, 69. 28—Feinyit, 84. 30—Feinyeing, 82. 17.
Feschnit, *pp.* fastened, 162. 9.
Festuale, *adj.* festival, 232. 16—Festuall, *sb.* 198.
Figurat, *adj.* figurative, 124. 25.
Fineuris, *sb.* refiners, 124. 27.
Firlot, *sb.* bushel, 20. 11; 23. 36.
Florisit, *v.* flourished, 230. 8.
Flude, *sb.* river, 87. 19.
Foirspokin, aforesaid, 128. 6. See also Forespeake.
Fole, *sb.* fool, 4. 18—Fule, 4. 15.
Foleschnes, *sb.* foolishness, 28. 32—Folische, *adj.* foolish, 85. 27.
Forain, *adj.* foreign, 222. 4.
Forbearis, *sb.* ancestors, 74. 25; 100. 14.
Forduart, *adv.* forwards, 150. 21—Forduart, 80. 30—Fordward, 16. 13.
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Forgett, *pp.* forged, 27. 4—Forgit, 147. 22.
Forloppen, *adj.* runaway, renegade, 25. 18—Forloppin, 241. 34—Foreloppin, 79. 21.
Forsamekle, *conj.* forasmuch, 43. 7.
Forspak, *v. pret.* foretold, 73. 9.
Foryet, *v.* forget, 9. 20—Foryet, *pp.* forgotten, 4. 5.
Foryetfulnes, *sb.* forgetfulness, 168. 35.
Foundit, *v. pret.* laid down, affirmed, maintained, 220. 25.
Fourt, *adj.* fourth, 68. 6.
Fourthschau, *v.* show forth, 99. 6.
Fraudful, *adj.* fraudulent, 236. 3—Fraudfull, 96. 13—Fraudfullie, *adv.* 109. 22.
Freche, *adj.* fresh, 183.
Freirs, *sb.* friars, 36. 3—Freris, 25. 19.
Friuole, *adj.* frivolous, 111. 30—Freuolie, *adv.* 25. 3.
Fructe, *sb.* fruit, 82. 14—Fructfull, *adj.* fruitful, 82. 12.
Frument, *sb.* corn, wheat, 227. 11.
Fuid, *sb.* food, 254. 4.
Fuitsteps, *sb.* footsteps, 69. 20.
Fullalie, *adv.* fully, 22. 28—Fullelie, 20. 24.
Fund, *pp.* found, 79. 12.
Fundarris, *sb.* founders, 210. 14.
Fundatour, *sb.* founder, 19. 32.
Fureis, *v.* furies, rages, 40. 9.
Furthfil, *v.* fulfil, 249. 23.
Furthsetting, *pp.* setting forth, 12. 16; 135. 15.
Futestepes, *sb.* footsteps, 42. 23—Futstoppes, 28. 17—Futstoppis, 8. 8. See also Fuitsteps.

Gadder, *v.* gather, 17. 13—Gadderit, *pp.* 9. 5.
Gandokis, *sb.* Rogation days, liv, *n.*
Gangis, *v.* goes, 100. 18—Gangand, *pp.* going, 101. 4.
Garneis, *v.* garnish, decorate, 170. 16.
Garnement, *sb.* garnishing, decoration, 3. 2.
Geawe, *v. pret.* gave, 68. 35. See Gewe.
Geir, *sb.* goods, property, 214. 16; 234. 12.
Gentelisme, *sb.* heathenism, paganism, 95. 28; 100. 8.
Gewe, *v.* give, 67. 6—Giften, *pp.* given, 251. 20.
Ghaist, *sb.* ghost, spirit, 207. 1.
Gif, *conj.* if, 11. 17—Giwe, 67. 31—Gyf, 35. 7.
Glaid, *adj.* glad, 67. 4.
Glaikrie, *sb.* giddiness, light-headedness, 171. 22.
Glaisin vrichtis, *sb.* glaziers, 171. 4.
Gloir, *v.* to glory, boast, 4. 25; 10. 9; *sb.* boasting, glorying, 170. 9.
Glore, *sb.* glory, 82. 33—Glore, *v.* 82. 29.
Gob, *sb.* mouth, 83. 16. See Schod.

Gormanding, *pp.* eating gluttonously, 169. 26.
Goste, *sb.* ghost, 209. 26.
Gowd, *adj.* good, 204. 29.
Graif, *sb.* grave, 161. 18—Greaf, 8. 9.
Gret, *adj.* great, 162. 6—Greit, 6. 12—Gryte, 3. 12.
Gretumlie, *adv.* greatly, 5. 23—Grethumlee, 25. 21.
Grishopperis, *sb.* grasshoppers, 162. 25.
Grund, *v.* ground, 253. 1.
Gudeuill, *sb.* goodwill, 95. 25.
Gudmother, *sb.* mother-in-law, 161. 26.
Guid, *adj.* good, 69. 34.
Gukkit, *adj.* foolish, lightheaded, 170. 21.
Guseheaddit, *adj.* having a goose's head, foolish, 170. 21.
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Gyf. *v.* give, 38. 1—Gywe, 70. 8. See also Geawe, Gewe.

Habilyieth, *v. a.* clothed, 8. 2.
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Hailed, *pp.* heated, 165. 17.
Haill, *adj.* whole, 15. 9; 20. 12.
Hallawmes, *sb.* feast of All Saints, 197.
Hame, *sb.* home, 90. 14.
Hanting, *sb.* practice, use, 9. 26—Hanting (of harlottis), frequenting, haunting, 169. 6.
Hardines, *sb.* hardihood, boldness, 95. 4.
Harlattis, *sb.* harlots, 170. 29.
Harling, *pp.* dragging, trailing, 167. 12.
Harnes, *sb.* brains, 91. 9.
Harweist, *sb.* harvest; "Lady day of harweist," 8 Sept., 193.
Hatrand, *sb.* hatred, 252. 24—Hetrend, 215. 21.
Hauie, *adj.* heavy, 87. 25.
Healthsome, *adj.* healthy, wholesome, 245. 4—Hethsum, 86. 26.
Heauines, *sb.* heavens, 45. 21—Hewenis, 187.
Hedie, *adj.* scornful, 29. 10.
Hedinfull, *adj.* scornful, derisive, 3. 3.
Heer, *v.* hear, 40. 8—Heir, 172. 2.
Heichlie, *adv.* highly, greatly, 49. 27; 84. 4.
Heidit, *pp.* beheaded, 181.
Heirbe, *adv.* hereby, 221. 26.
Heirfoir, *conj.* therefore, 24. 3.
Heratis, *sb.* heirs, 96. 26.
Heremeit, *sb.* hermit, 192.
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Hewening, *sb.* haven, harbour, 205. 23—Hewenings, *pl.* 205. 20.
Hie, *adj.* high, 73. 10.
Hienes, *sb.* highness, 73.
Hing, *v.* hang, 110. 25.
Hinmaist, *adj.* hindermost, last, 149. 3.
Histors, *sb.* histories, 84. 10.
Hoip, *sb.* hope, 49. 6—Hop, 208. 26—Hoip, *v.* 8. 26.
Hoise, *sb.* hose, stockings, 137. 20.
Hors, *sb. pl.* horses, 60. 8; 119. 30.
Houis, *sb.* hoofs, 160. 31.
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Humil, *adj.* humble, 110. 11; 165. 30.
Humilie, *adv.* humbly, 117. 9.
Hundreth, *adj.* hundred, 41. 2—Hunderith, 229. 20.
Huris, *sb.* whores, 167. 15.
Hyde, *pp.* hidden, 214. 33.
Hyme, *pron.* him, 69. 29.
Hyre voman, *sb.* hired woman, maid-servant, 161. 20.

Idiot, *adj.* unlearned, illiterate, 145. 26.
Idolathits, *sb. idolothyta*, things offered to idols, 239. 11.
Imber daies, ember days, 210. 18.
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Imbring, *v.* infer, 20. 8.
Impesche, *v.* hinder, impede, 3. 5; 43. 9—Impesch, 110. 30—Impeschit, *pp.* 82. 6.
Impetrat, *v. pret.* impretated, 221. 9.
Impoisoneit, *pp.* poisoned, 191.
Imprentit, *pp.* printed, 85. 3.
Impyre, *v.* hold sway, 79. 2—Impyrit, *pp.* 75. 18.
Impyris, *sb.* empires, 73. 15; 75. 7.
Inarmit, *pp.* armed, 170. 13.
Incaice, in case, 146. 21.
Incresment, *sb.* increase, 81. 11.
Incressit, *v. pret.* increased, 75. 26.
In deid, *adv.* indeed, in truth, 28. 7—

In dede, 4. 19—In dide, 8. 12—In dyde, 4. 20.
Indewit, *pp.* invested, clothed, 26. 20.
Induellar, *sb.* one who dwells in, inhabitant, 5. 15—Induollar, 91. 21—Indwellers, *pl.* 235. 19.
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Ingendres, *v.* engenders, begets, 227. 19—Ingendrand, *pp.* 227. 12.
Ingenerit, *v. pret.* engendered, 123. 21.
Ingeynis, *sb.* engines, 148. 11.
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Ingrait, *adj.* ingrate, unthankful, 122. 12; 243. 21; unpleasing, "ingrait banisment," 230. 15.
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Inquensibil, *adj.* unquenchable, 99. 11.
Insen, *v.* ensue, 127. 30.
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Institor, *sb.* institutor, 187.
Intentioun, *sb.* attention, 8. 33.
Intents, *v.* discuss, controvert, 85. 29.
Interprise, *v.* to take in hand, 5. 17.
Into, *prep.* in, 12. 7.
Intysit, *pp.* enticed, induced, 224. 4; 244. 6.
Inuyaris, *sb.* enviers, 154. 8.
Inuyful, *adj.* envious, 206. 10.
Irne, *sb.* iron, 87. 25.

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Keiper, *sb.* keeper, guardian, 58. 24.
Kendillit, *pp.* kindled, inflamed, 161. 29.
Kepith, *pp.* kept, 11. 14—Keiped, 249. 3.
Killogie, *sb.* kiln, 161. 26—Killoggy, 228. 18.
Knalege, *sb.* knowledge, 78. 3.
Knap, *v.* clip (words); "knap suddrone," speak after the southern manner, 105. 6.
Kneyis, *sb.* knees, 90. 25.
Kythed, *v. pret.* manifested, performed, 175.
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Laik, *adj.* lay, secular, 227. 26.
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Lauchter, *sb.* laughter, 122. 6.
Lauchfull, *adj.* lawful, 28. 2.
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Lea, *v.* lie, 157. 18—Leing, *pp.* lying, 168. 26—Leying, 95. 15.
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Leaving, *sb.* living, benefice, 61. 18.
Leif, *v.* leave, 86. 20.
Leily, *adj.* honestly, 215. 31.
Leist, *conj.* lest, 161. 4.
Lenis, *v.* leans, 86. 31.
Lentearne, *sb.* season of Lent, 170. 1—Lentren, 69. 32.
Lenth, *sb.* length, 25. 14.
Lesing, *sb.* falsehood, 4. 2—Lesingis, *pl.* 168. 25.
Liate, *adj.* late, 206. 12.
Lichtlie, *v.* slight, despise, 83. 20—Lychtlie, 212. 22.
Lichurie, *sb.* lechery, lewdness, 227. 15.
Lige, *sb.* league, 176.
Limitat, *pp.* limited, 164. 20.
Litill, *adj.* little, 82. 2.
Louaris, *sb.* lovers, 96. 7.
Louing, *pp.* praising, 84. 2.
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Louse, *v.* loose, 121. 5—Lousit, *pp.* 121. 5.
Lowke, *v.* look, 205. 22.
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Lyik, *adj.* like, 69. 35—Lykar, more like, 59. 24.
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Lyve, *sb.* life; "on lyve," alive, 47. 14; 60. 15.

Ma, *adj.* more, 95. 26—Maa, 64. 23.
Magict, *sb.* magic, 143. 18.
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Mareing, *sb.* marrying, 167. 21.
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Mentionated, *pp.* mentioned, 256. 9.
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Mesour, *sb.* measure, 161. 9.
Messe, *sb.* mass, 88. 16—Messis, *pl.* masses, 126. 10.
Midsyd (of the house), *sb.* not the main entrance, 146. 1.
Midway, *adj.* moderate, middling; "midway knaulege," 3. 5.
Mirk, *adj.* dark, 133. 21.
Mirknes, *sb.* darkness, 5. 19.
Mischant, *adj.* wicked (Fr. *méchant*), 117. 8.
Misknau, *v.* to be ignorant of, 121. 9—Misknew, *pret.* 4. 5—Misknauand, *pp.* not knowing, 145. 5.
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Mon, *v.* must, 25. 27.
Moniest, *adj.* most, 153. 17; 154. 26.
Montane, *sb.* mountain, 103. 3.
Montit, *v. pret.* mounted, 91. 9.
Mowead, *v. pret.* moved, 33. 2—Moweit, *pp.* 202. 16.
Moyan, *sb.* means, method, 89. 29; 82. 10—Moyen, means, funds, 223. *n.*—Moyens, 84. 13.
Murthere, *sb.* murder, 228. 19—Murthire, 234. 33—Murdreist, *a. pret.* murdered, 143. 5.

Nailes, *sb.* nails, 58. 4.
Nan, *adj.* none, 216. 11.
Nather, *conj.* neither, 204. 11.
Nathing, *sb.* nothing, 49. 19.
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Neis, *sb.* nose, 64. 21: 78. 1.
Nekis, *sb.* necks, 232. 30.
Newermes, *sb.* New Year mass, New Year's day, 175.
Niepce, *sb.* niece, 191.
Nocht, *adv.* not, 35. 9—No=not, 249. 7—Notht, 124. 20.
Nommer, *sb.* number, 34. 10.
Nor, *conj.* than, 15. 24; 38. 29; 45. 24.
Norischit, *pp.* nourished, 75. 15.
Nother, *conj.* neither, 13. 9; 51. 13.
Nouateurs, *sb.* innovators, 225. 3.
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Nuke, *sb.* nook, corner, 140. 31.
Nummerit, *pp.* numbered, 33. 21.
Nuns, *sb. gen.* noon's, 227. 2.
Nuriture, *sb.* nurture, food, 134. 7.
Nychtbours, *sb.* neighbours, 63. 13.

Obliss, *v.* oblige, 63. 16—Obleisit, *v. pret.* obliged, 115. 6—Obleist, *pp.* 23. 4—Oblesed, 249. 12—Oblished, 62. 18.
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Offrande, *sb.* offering, 219. 9.
Ondecyded, *adj.* undecided, 17. 2.
Onfenyed, *adj.* unfeigned, sincere, 16. 6.
Onknawen, *pp.* unknown, 20. 2—Onknawin, 16. 29.
Onlaying, *pp.* laying on, 156. 25.
Onlernet, *adj.* unlearned, 85. 19.
Onles, *conj.* unless, 23. 22.
Onlyk, *adj.* unlike, 92. 2.
Onmeik, *adj.* not meek, 29. 9.
Onmyndfull, *adj.* unmindful, 9. 19.
Ons, *adv.* once, 256. 28.
Onthankfwll, *adj.* ungrateful, 33. 3.
Oppenning, *pp.* opening, disclosing, 214. 34.
Oppin, *adj.* open, 109. 25.

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Opprobeis, *sb.* reproaches, insults, 75. 5; 95. 14.
Oraisonis, *sb.* prayers, 127. 8; 129. 2.
Orator, *sb.* one who prays, bedesman, 95. 35—Oratour, 114. 5.
Ordinar, *adj.* ordinary, 82. 6.
Ordinit, *v. pret.* ordained, 138. 4—Ordineit, *pp.* 202. 21—Ordeneit, 178.
Ordourlie, *adv.* regularly, in orderly manner, 10. 29; 22. 27.
Ore, *adv.* ere, before, 85. 29.
Oreson, *sb.* prayer, 118. 29. See Oraisonis.
Ornit, *pp.* adorned, 136. 9.
Other, *conj.* either, 13. 3.
Ouerquhelmit, *v. pret.* overwhelmed, 87. 19.
Ouerrine, *v.* overrun, 204. 20.
Ouersene, *pp.* overlooked, forgotten, 91. 14.
Outred, *v.* finish, complete, 113. 28.
Outset, *sb.* upholding, maintenance, 249. 11.
Outtouer, *prep.* besides, over and above, 253. 20. See Attour.
Owrcome, *v.* overcome, 67. 17.
Oye, *sb.* grandson, 176; 182.
Oynting, *pp.* anointing, 167. 20.

Paertlie, *adv.* partly, 67. 12.
Paddokis, *sb.* frogs, 98. 7.
Palliard, *adj.* lecherous, unchaste, 170. 28 — Palliards, *sb.* whoremongers (Fr. *paillard*), 29. 9.
Pape, *sb.* pope, 42. 16—Papes, *pl.* 42. 13—Paipes, 105. 3.
Paralysie, *sb.* palsy, 165. 14—Parlesie, 69. 25.
Parochinaris, *sb.* parishioners, 90. 33.
Parrokettis, *sb.* parrots, 102. 18.
Pasture, *sb.* pastor, 75. 31.
Peasible, *adj.* peaceable, 219. 22.
Peax, *sb.* peace, 116. 5.
Peirand, *pp.* making worse, impairing, diminishing, 10. 28.
Perfaitit, *pp.* perfected, completed, 193.
Perfite, *adj.* perfect, 49. 5—Perfyte, 57. 23.
Perrolus, *adj.* perilous, 29. 6.
Personis, *sb.* parsons, 170. 21.
Pertenand, *pp.* pertaining, 104. 18.
Pilleis, *sb.* pulleys, 148. 10.
Pistolattis, *sb.* pistols, 144. 10—Pistollis, 157. 27.
Plaig, *sb.* plague, 79. 25—Plagges, *pl.* 245. 14.
Plait, *sb.* plate, 9. 29.
Plainge, *sb.* playing, gaming, 214. 25.
Pleis, *v.* please, 122. 15.
Pleissour, *sb.* pleasure, 213. 31.
Plenyie, *v.* complain, 142. 15.
Pleuchs, *sb.* ploughs, 232. 28.
Portis, *sb.* gates, 103. 2.
Poulder, *sb.* powder, 157. 30.
Poysanabill, *adj.* poisonous, 50. 2.
Prattik, *sb.* practice, 253. 4—Prattiked, *v.* practised, 253. 24.
Preason, *sb.* prison, 81. 18.
Prechouris, *sb.* preachers, 78. 34.
Prefatione, *sb.* preface, 252. 22.
Preif, *v.* prove, 18. 3; 26. 36—Prief, 25. 7.
Premetiue, *adj.* primitive, 76. 20.
Prentit, *pp.* printed, 155. 29—Prented, 155. 30.
Prenunce, *v.* foretell, 48. 6.
Prerogat, *pp.* delivered, handed down, 26. 18.
Prescryweit, *pp.* prescribed, 204. 3.
Pretland, *pp.* prattling, 170. 22.
Preuine, *v.* prevent, 223. 32.
Priuat, *adj.* deprived, destitute, 22. 14.
Priuets, *sb.* privies, 235. 32.
Profeit, *sb.* profit, 166. 15.
Promouit, *pp.* promoted, 18. 14.
Propitiatoir, *adj.* propitiatory, 69. 2.
Propois, *sb.* purpose, 6. 15; 16. 23—Propos, 14. 14.
Proponit, *pp.* set, served, 9. 31.
Protestaon, *sb.* Protestant, 111. 32; 114. 24.
Proudnes, *sb.* pride, 207. 9.
Publict, *adj.* public, 103. 6.
Publischeit, *pp.* published, 200.
Pudict, *adj.* chaste, modest, 172. 5.
Puir, *adj.* pure, 209. 24.
Puissance, *sb.* power, 161. 3; 209. 33—Puissant, *adj.* 233. 11.
Pundis, *sb.* pounds, 111. 17.
Puneist, *pp.* punished, 78. 23.
Punition, *sb.* punishment, 95. 6—Punitione, 147. 11.
Pure, *adj.* poor, 20. 36; 21. 5.
Put at, *v.* push, use force against; "push at under," undermine, 3. 15.

Quenshit, *pp.* quenched, 161. 19.
Querelus, *adj.* querulous, full of complaint, 84. 1.
Quhair, *adj.* where, 103. 10.
Quhairbe, *adv.* whereby, 111. 1.

Quhairvith, *adv.* wherewith, 75. 3.
Quhidder, *adj.* whether, 86. 29.
Quhil, *prep.* until, 211. 17—Quhill, *adv.* while, 47. 16—Quhilkis, *pron. pl.* which, 29. 3—Quhilks, 37. 11.
Quhobeit, *conj.* howbeit, although, 7. 24.
Quhomekill, *adv.* how much, 28. 31.
Quhyte, *adj.* white, 90. 19.
Quik, *adj.* quick, live, 113. 23.
Qwha, *pron.* who, 33. 6.

Radie, *adj.* ready, 33. 22.
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Raisons, *sb.* reasons, 209. 34.
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Rang, *sb.* rank, 51. 4; 64. 14.
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Red, *v. pret.* read, 152. 10—Red, *pp.* 87. 36 — Reid, *imper.* 152. 12—Reiding, *pp.* 226. 17.
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Reiose, *v.* rejoice, 74. 25.
Reknit, *pp.* reckoned, 210. 20.
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Reuth, *sb.* pity, 110. 26.
Revaird, *sb.* reward, 49. 14.
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Rok, *sb.* rock, stone, 139. 29—Roke, 139. 23—Roik, 67. 16.
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Ruid, *adj.* rude, 164. 19.
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Sleuthe, *sb.* sloth, 215. 7.
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Stuill, *sb.* stool, 63. 1.
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Touart, *prep.* towards, 79. 17.
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Traictise, *sb.* treatise, 71. 2—Tractises, *pl.* 255. 30.
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Tramping, *pp.* treading, trampling, 167. 12.
Transitorius, *adj.* transitory, 73. 8.
Tratures, *sb.* traitors, 84. 6—Traturuse, *adj.* traitorous, 84. 6.
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Tred, *pp.* trodden, 221. 29.
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Tuay, *adj.* two, 17, 8; 18. 18.
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Tweff, *adj.* twelve, 203. 2.
Twik, *v. pret.* took, 68. 34.
Twoll, *adj.* twelve, 210. 10.
Tym, *sb.* time, 33. 25.
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Undecent, *adj.* indecent, 172. 14.
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Valter, *sb.* water, 87. 14; 99. 5—Valteris, *pl.* 118. 1.
Valx, *sb.* wax, 78. 1.
Vantaris, *sb.* vaunters, boasters, 29. 10.
Vantit, *v. pret.* boasted, 242. 9.
Vardlie, *adv.* worldly, 73. 15; 81. 17; 84. 21.
Vark, *sb.* work, 82. 20—Varkis, *pl.* 88. 1.
Varld, *sb.* world, 73. 7.
Vayrdit, *pp.* warded, 116. 10.
Veak, *adj.* well, 215. 18.
Vearie, *adv.* very, 85. 12—Verray, 9. 25; 14. 16.
Vearis, *sb.* wars, 74. 20.
Vecht, *sb.* weight, gravity, 113. 12—Veicht, 214. 24.
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Veilfare, *sb.* welfare, 113. 28.
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Vesche, *v.* wash, 158. 9—Veschin, *pp.* washed, 255. 31—Vesching, *pp.* washing, 95. 5.
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Vinch, *sb.* wench, 84. 15.
Vindo, *sb.* window, 110. 26.
Vinqueist, *pp.* vanquished, 118. 18.
Virking, *pp.* working, 164. 20.
Vissie, *v.* visit, 167. 35; 231. 19.
Vitles, *adj.* witless, 170. 13.
Vittiast, *adj.* most witty or wise, 156. 21.
Vmbre, *sb.* shade, shadow, 26. 28; 137. 31.
Vmquhyle, *adj.* late, deceased, 3. 10.
Vnaffectionat, *adj.* dispassionate, 202. 15.
Vnderfut, *adj.* underfoot, 221. 29.
Vnfenyeitlie, *adv.* unfeignedly, 168. 19—Vnfeinyitlie, 76. 22.
Vnlisome, *adj.* unlawful, 235. 31.
Vnsoupit, *pp.* unsupped, without supper, 93. 3.
Vodnes, *sb.* madness, 208. 3. See Wod.
Voittis, *sb.* votes, 153. 7.
Volfis, *sb.* wolves, 74. 8.
Voluntar, *adj.* voluntary, 80. 19.
Vordily, *adv.* worthily, 211.
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Vourd, *sb.* word, 101. 34.
Vpsettar, *sb.* setter up, supporter, 162. 2—Vpsetters, founders, institutors, 84. 4.
Vraith, *sb.* wrath, 137. 15.
Vrangustie, *adv.* wrongly, 156. 18.
Vrittinis, *sb.* writings, 124. 26.
Vrocht, *pp.* wrought, 114. 16.
Vryt, *v.* write, 82. 2—Vrait, *v. pret.* wrote, 85. 17—Vreittin, *pp.* written, 126. 14—Vrytin, Vryttin, Vrittin, 147. 1-5.
Vtragius, *adj.* outrageous, 5. 27.
Vuarkes, *sb.* works, 70. 1.
Vychtie, *adj.* weighty, 70. 7. See Vechtie.
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Vylie, *adj.* wily, 74. 34; 76. 25.
Vyndie, *adj.* windy, 85. 8.
Vyse, *adj.* wise, 75. 31.

Walkned, *pp.* awakened, 69. 20.
Walx, *sb.* wax, 64. 21. See Valx.
Wardle, *sb.* world, 70. 8; 250. 25. See Vardle.
Wane, *adj.* vain, 29. 26.
Wanflars, *sb.* gallants, rakes, 62. 14. See Semple's *Defens of Grissell Sandylands* (Ramsay's *Evergreen*, i. 74):—

"ȝe cative Clerks, that Colege ȝe frequentit,
Quhen ȝe were Wanflers of the wanton Band."

Wechtie, *adj.* weighty, 22. 21.
Weir, *sb.* war, 191.
Wesching, *pp.* washing, 63. 3.
Wha, *pron.* who, 228. 10.
Whilks, *pron. pl.* which, 230. 35.
Wilbie, *v.* will be, 18. 2.
Wisse, *v.* with, 229. 28.
Woce, *sb.* voice, 39. 19.
Wod, *adj.* wild, mad, 232. 30.
Worriet, *v. pret.* strangled, 240. 5.
Wourd, *sb.* word, 39. 25.
Wprore, *sb.* uproar, 60. 24.
Wraith, *sb.* wrath, 43. 20.
Wrangous,' *adj.* unlawful, unjustly acquired, 234. 18.
Wreit, *v.* write, 11. 8—Wraites, 68. 16—Wreatane, *pp.* writing, 67. 7—Writtand, 29. 4—Wrettin, *pp.* written, 37. 17. See Vryt.
Wret, *sb.* writ, 51. 11.
Wretars, *sb.* writers, 39. 2.
Wye, *v.* weigh, 70. 7.

Yeit, *adv.* yet, 202. 7—Yit, 44. 28.
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